PART THIRD.

THE

MERCY SEAT.

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MOSES

AND

THE PHILOSOPHERS,

IN THREE PARTS:

THE PHYSICAL SYSTEM;
THE MORAL PROBLEM;
THE MERCY SEAT.

THE WHOLE TOGETHER GIVING A VIEW OF THE UNIVERSE, AS WRITTEN BY MOSES, THE SERVANT OF GOD.

PART THIRD.

THE MERCY SEAT.

BY

STEPHEN ALEXANDER HODGMAN.

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THE ESSENTIAL TRUTHS OF CHRISTIANITY.

I. Christianity is the reign of grace.

II. Christ is the central figure in the Christian system.

III. Christianity is revealed in the Holy Scriptures.

IV. The Bible is the ark of God, that contains the covenant of grace.

V. The parties to that covenant were the Three persons in the adorable Trinity.

VI. It is the covenant that was sealed with blood, and finished on Calvary.

VII. There is no Saviour from sin but Jesus.

VIII. It is by faith that believers are brought into union with Christ.

IX. Unbelievers, being out of Christ, remain under the dominion of the law which worketh death.

X. Grace does not destroy but supplements the law.

XI. It is the Holy Spirit that reveals Christ in the hearts of believers.

XII. There will be a resurrection of the dead, and a general judgment at the end of the world.

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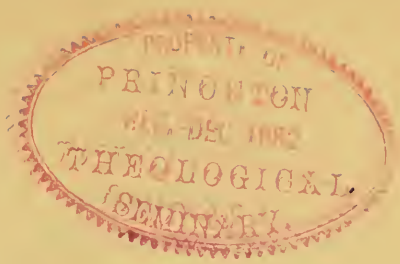
PREFACE TO PART THIRD.

THE Mercy Seat was the ancient Symbol of Christianity. It was the Christian System under a veil. Christ was a "Lamb slain from the foundation of the world." But a full and clear revelation could not be made till the fulness of time had come. The Law was a school-master to bring us to Christ. A long course of training and discipline was necessary, before the glorious scheme of Grace could be introduced. This was "the Mystery of God," hid from the ages. But the whole system was adumbrated or dimly shadowed forth, under various types and symbols, and sacrificial rites. For all the bloody offerings under the law were typical, designed to teach that without the shedding of blood, there is no remission, and pointing to the blood of the everlasting Covenant, which alone can take away sin. The whole plan was in the mind of God from eternity, and was partially

revealed in the garden when the promise was given, "the Seed of the woman shall bruise the Serpent's head." But it was kept under a veil, and revealed only as the mystery of God. The full development came when Jesus was born, and the angels sung the song, "Unto you is born, this day, in the city of David, a Saviour, who is Christ the Lord."

THE AUTHOR.

PHILADELPHIA, *August*, 1881.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MOSES AND THE PHILOSOPHERS.

PART THIRD.

CHAPTER I.

Introductory—The Final Cause of all Things.

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WE stand at the entrance of the Holy of holies. The vail is lifted, and what do we behold? The cherubim of glory overshadowing a MERCY SEAT! This is one of God's symbols—the most impressive, and at the same time the most expressive, that ever solicited the attention of a finite mind. The great fact or truth symbolized, is the Lamb slain from the foundation of the world. This is the central truth of the Christian system.

The author would here say, that when the light of this truth first flashed on his mind, it seemed almost overpowering—almost too great for human faith to receive. What emotions must be awakened in every

devout soul, when first he learns that within that sacred recess—the most Holy Place, so sedulously guarded from vulgar gaze for long ages, there had been shadowed forth under a vail, the whole scheme of grace, in the blood of the Lamb slain from the foundation of the world!

We read once in the sacred Scriptures, but only once, of an "eternal purpose." That was the purpose of purposes, and the decree of decrees, or the beginning of all decrees. And what was that eternal purpose? It was the purpose "*given us in Christ Jesus*," or the purpose of redemption, in which it was decreed that in the fulness of time, Jesus should suffer, and die as a Lamb to take away the sin of the world. And by whom was the decree signed? By the three persons in the adorable Trinity.

God was merciful. But without a scheme of grace, neither man nor angel could ever have had any knowledge of this attribute.

The earliest indication of the existence of that eternal decree of love, was given in the garden—"the seed of the woman shall bruise the serpent's head." It was also, perhaps, more clearly adumbrated in the institution of bloody offerings for sin, that immediately followed the promise. And all along through the patriarchal ages, and the Levitical dispensation, this fundamental truth was ever kept before the minds of God's people, by various typical rites and bloody offerings.

The paschal lamb offered in the celebration of the yearly passover, was a fit and lively emblem of "the Lamb slain from the foundation of the world." And

the lambs "without spot or blemish," slain morning and evening in the daily sacrifice, were designed to keep the Jews in perpetual remembrance of the fact, that, without the shedding of blood, there is no remission.

We have intimated that the scheme of redemption was embraced in that "eternal purpose," which was the beginning of all decrees. By this we understand that it was the paramount purpose—that all other purposes—all other schemes—all other works were only auxiliaries in the accomplishment of this glorious purpose of grace, that was given us in Christ Jesus.

This doctrine can be apprehended only by faith. No rationalist can receive it. In height and depth, it is infinite, and our understanding is finite. But, entering upon the study now, we may pursue it through eternity, and make infinite progress.

In the chapters constituting the second part of this work, we have seen that there is a fundamental distinction between the law of liberty, and the law of necessity. It was shown that without a moral faculty, and a positive law as a rule of duty, there would have been no government in existence but physical government, or the beautiful necessity, so admired and so extolled by philosophers of the Concord school.

The materialistic philosophers of our day, have no ideas, as indeed they can have none, of right and wrong —of moral good and evil—of holiness and sin, except as mere properties of matter. They regard the natural appetites, the natural affections and the animal instincts peculiar to the flesh, as qualities of matter. In like manner, they believe that all the higher and nobler traits

of character, by which man is distinguished from the inferior animals, are likewise properties of matter, only more highly refined; and so there is no law but physical law.

The dangerous sophistry of all such reasonings, was duly pointed out. We proceeded a step further, and having shown the nature, the necessity and the perfection of the moral system, we pointed out the necessity of *sanctions*, and the impossibility of pardons without satisfaction, in the case of transgression.

Especially was the hostile attitude, in which Justice stands related to Mercy, explained. How could God make a full revelation of Himself, in all the attributes of His character, under the dispensation of a broken law? That was the mystery no finite intelligence could solve. But, blessed be His name forever, God Himself solved the problem. The solution of it was dimly shadowed forth by the symbol of the Mercy-Seat, that contained the ark of the covenant, overshadowed by the cherubim of glory. The mystery is now perfectly solved, since the proclamation made by angels to the shepherds who kept watch over their flocks by night on the plains of Judæa: "Fear not; behold, I bring you glad tidings of great joy, which shall be to all people; for unto you is born this day, in the city of David, a Saviour, which is Christ the Lord."

The problem of the universe has been worked out. "When there was no eye to pity, and no arm to bring deliverance," we hear His voice sounding out from the eternities past, and saying, "Lo, I come; in the

volume of the book, it is written of me, to do thy will, O God!" For "I have found out a ransom." This was the voice of the Son. God, the Father, voluntarily gave the Son unto death. The Son voluntarily undertook the work of redemption for man. The offering was a free-will offering. It was superlatively a transaction of grace, not of law or necessity. Jesus said, "I lay down my life of myself; I have power to lay it down, and I have power to take it again."

Having thus explained what "the eternal purpose" was, it remains to be seen that it was the purpose of purposes, or the leading purpose in the mind of God, which actuated or moved Him to give birth to the universe, as it now stands. As God is an infinite and intelligent Spirit, He must have had a reason or a motive for doing what He has done. He had a plan or a purpose in His mind, and we say, that purpose was eternal. It was not an after-thought—not the effect of any change in His mind. For there are no changes in the mind of God.

When God made the planetary worlds—when He made this orb on which we dwell—when He made man in His own image, He had a purpose in these creations, and that was the one eternal purpose in Christ Jesus. In the prosecution of that purpose, it was necessary to erect a proper theatre on which to enact the scenes of redemption, and to exhibit Himself in the character accorded to Him in those transcendent and sublime words of inspiration, uttered by Moses:

"*The Lord, the Lord God, merciful and gracious,*

long-suffering, and abundant in goodness and truth, keeping mercy for thousands; forgiving iniquity, and transgression, and sin; and that will by no means clear the guilty."

Here is a description which uninspired man could never have conceived. What a paradox!—"forgiving iniquity, and transgression, and sin—and that will by no means clear the guilty!" It looks like a contradiction in terms. But God has solved the problem. And this solution is the key that enables us to solve many a mystery in the history of Providence.

For example, when we read the sentence of the inexorable Judge, pronounced against His own children, the first human pair, apparently without any softening or forgiveness, or any sign of pity, casting them out of Paradise, and then placing cherubim and a flaming sword which turned every way, to bar them from the tree of life, lest they should eat of it and live forever—when we read this account, we are apt to feel that the transaction was rather that of a stern and merciless Judge, than that of a gracious and loving Father. But if we view it in the light of that eternal purpose now made known to us, we shall see not only severity and justice, but mercy mingled with the justice—and more of mercy and love than of severity.

For, who was that Lord God, who sternly rebuked our first parents for their sin, and drove them out of Eden? It was He, who afterward died on Calvary to redeem them, and to purchase for them an entrance into the Eden above at God's right hand! And at the moment when He showed Himself so inexorable

and stern, His heart was yearning over them in pity —and even then He had His eye on the agony and suffering He was to endure for them, four thousand years hence, in Gethsemane, and on Mount Calvary!

What a view does this give us of God's compassion! When Abraham stood ready, with drawn knife, to slay his son, and to offer him up as a burnt-offering at the command of God, we are not to believe that the principle of natural affection had been extinguished from his heart. On the contrary, that was the severest trial to which the faith of the old patriarch was ever subjected. But Abraham was not the man to sacrifice duty to affection. He laid his son on the altar at God's Command, and thus in a sense, he became the only living type of God. He delivered up His own Son unto death to save lost sinners, not because He loved His Son less, but because there was no other way to maintain and vindicate the law of His holiness.

There is no human affection, that can be compared with the love of God for sinners. There are multiplied proofs of this, both in the word and in the Providence of God.

"God commendeth His love towards us, in that while we were yet enemies, Christ died for the ungodly."

But there are so many dispensations in the history of the world, having the appearance of judgment and wrath, that some philosophers pretend, they can see no evidence of the hand of a good and merciful God in these things. Take the account of the flood as recorded by Moses—that would make God worse

than any tyrant or fiend, as these philosophers look at it. It is because they know nothing. They ignore the fact, that, as the righteous moral Governor, God had borne with those antediluvian sinners for hundreds of years—they forget that they had become exceedingly corrupt in His sight, waxing worse and worse—that they had filled the earth with violence—that they were moral agents, and that they knew all the time, that they were rebels against His righteous government.

But God could not set aside or disregard His righteous law, because they had thus apostatized, and because He is of a merciful disposition. He is merciful, but at the same time He is holy. Nor did He cut them off suddenly, and without due warning. Even after Noah was called to be a preacher of righteousness to warn and exhort them, He gave them a space of one hundred and twenty years for repentance, at the same time saying, "My Spirit shall not always strive with man,"—which implies that His Spirit had been striving with them up to that time. Is there anything in all this that gives to the Divine Father, the aspect of a cruel tyrant or a demon, who takes pleasure in sending causeless judgments?

And when at last they would not be reclaimed, and when He found that He must inflict the penalty of the holy law, after having waited so long, it is said, that, it "grieved God at His heart, that He had made man on the earth." What a solemn significance does that expression carry with it—as if the hardest thing that God ever did, was to punish sinners, who defy His authority, and trample all His laws under their feet—

He is so long suffering, and so full of pity. But His Spirit cannot always strive with man. He is just and holy as well as merciful, and He must manifest His opposition to sin.

This is the character ascribed to the Holy One, throughout the Sacred Volume. And who shall find fault with this character? It is not strange that there are so many judgments in the land. But it is strange that there are not more. God is long-suffering. And if it were not so, who could stand in His sight? Mercy is all the time pleading against justice, and holding back the sword of indignation.

We shall now show, from several considerations that the purpose of Grace in Christ, formed in eternity, was the highest purpose—or certainly higher than any other purpose that a finite mind can conceive—that could have influenced the Eternal Mind to put forth His creative energies, in giving existence to the present frame of the universe.

1. In the first place, when there was nothing in existence but God, He could have had no motive or purpose, drawn from any thing outside of Himself, to exert His creative energies. Therefore, the manifestation of His glory was the only consideration, that can be supposed to have influenced His mind from eternity. Hence, we read, that, "God made all things for Himself, and that for His pleasure they are, and were created."

Should it be argued against this position, that a Supreme regard to the happiness of the creature, would be a higher motive than the manifestation of His own glory, it would be a sufficient reply, to say,

that God could not have been influenced by such a consideration, when, as yet no creature existed, even in the divine thought. To affirm it, would be to assert a contradiction.

But should we even admit the possibility, it would make nothing against the position we assume, since the less purpose must necessarily be included in the greater. For if the most wise and holy One, were moved to bring this vast and boundless universe into being, for His own pleasure and glory, the execution of the purpose, would necessitate the highest possible good of the creature. This conclusion appears to be self-evident.

In the beginning,—and before the beginning of things, God was holy, and wise, and just, and good, and merciful. This was his nature. But how was this nature to be developed? Nothing existed but God. He wanted scope or room for the play of these perfections of His being. He wanted to give activity to His wisdom, to His holiness, to His justice, to His goodness, to His mercy. But He could not do this without creating the objects, on whom, or to whom He could exhibit His wisdom, His holiness, His justice, His goodness, and His mercy. Hence the universe as it now exists. It sprung from the nature of God. It reflects the glory of God. And holiness, justice, wisdom, goodness, and mercy must have remained forever hidden and dormant in the bosom of God, if there had been no visible universe. The universe is God's mirror, which reflects, if we may say so, an image of God, or which exhibits the perfections of God. The intelligent can see in it the signs of infinite power, the signs

of infinite wisdom, and infinite goodness. But O, what a defective universe this would have been, as a visible representation of the character of God, if it had exhibited no visible signs of His holiness, of His justice, and His mercy! What if this universe were only a physical system, or a material universe—there would be power displayed, and also wisdom—but there would have been no sign of holiness, justice, and mercy, nowhere in all the universe. The real and glorious character of God, would have been forever concealed from the view of all intelligent creatures.

II. This leads us to say, in the second place, that a moral system was necessary—a moral government—or a moral dispensation, in order that the moral perfections of God's nature might be known, as His holiness and justice—and that a system of grace was necessary, or a gospel dispensation, in order that mercy should reign, or that the compassionate, loving nature of God might be known. The rationalist may turn up the lip of scorn and derision at this idea. But if he will be candid and honest, he must admit that in intrinsic value and importance, there is no comparison between a material system, controlled by necessary and absolute law, and a moral dispensation that is upheld and maintained on the principles of justice, righteousness, and truth. These are the perfections which constitute the glory of God's character. What satisfaction would it be to me to know that God is great or powerful, if I did not also know that He is just, and good, and merciful, and true? But how could these traits of His character be understood, if there were no created system—no mirror, so to

speak, in which to behold them? Or what satisfaction would it be to me to know even that God is holy, and that He is just—I am a sinner, I am guilty—if I did not also know that God is merciful—that He is a Compassionate Saviour? But tell me, how I could know this, if there had never been a hill of Calvary, nor a cross, nor a bleeding Lamb suspended thereon? It is this attribute of love that brings the infinite God into close union, and communion with finite creatures. Without this knowledge that God is love, it seems to me I would rather that *I* had never seen the light of existence at all. But with this knowledge, I can lean on His bosom with the feeling that He is my Father, and I seem to swim in an ocean of love.

God might have been merciful and gracious in His disposition; but with that mercy locked up in himself, and with no object on which to bestow His love, He would have been, as we may say, in the condition of a creature heart—affectionate, tender and loving, or with a capacity to love, but without an object on which to bestow its love. Would not such a heart long and sigh for something, on which to lavish its wealth of love?

Therefore, the Supreme Father, whose name is love, was pleased to devise a way for the exercise—for the pouring out of that wealth of love, that was treasured in His heart from eternity. This is the acme of glory. This was the final cause of things.

This may seem nonsense to the materialist, but I do not hesitate to affirm, that the whole mighty material universe, with all its paraphernalia of suns, moons, and stars, and solid globes were brought into existence,

simply as a platform on which to erect the temple of grace. God is love. Nay, I may say that the physical system, and the moral system as well, are but the staging, or the scaffolding erected for the building of that temple of grace. Calvary is the acme of the universe. There was a "lamb slain from the foundation of the world."

As there may be some, not able quite to take in this sublime truth, I will endeavor to render it more intelligible, by illustrations taken from Revelation. To this end I will transcribe a portion of one of the visions of John, in the isle of Patmos:

"I beheld, and lo a great multitude, which no man could number of all nations, and kindreds, and people, and tongues stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, salvation to our God, which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders, and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen, blessing and glory, and wisdom, and thanksgiving, and honor, and power, and might be unto God forever and ever, Amen."

If any one can read this sublime description, without having the impression made on his heart, that the eternal purpose in Christ does, indeed, transcend our feeble powers of thought, it must be that his heart has not yet been attuned to that song of salvation, sung by that innumerable company above, clothed in white. We have, in this wonderful vision of John, the full development, and the final consummation of that eternal purpose of Redemption.

John has a vision of two companies encircling the throne; the first, the multitude which no man could number, of all nations and kindreds, and people, and tongues, standing before the throne, and before the Lamb, the whole burden of whose song is Salvation—"Salvation to our God, which sitteth upon the throne, and unto the Lamb." The other company consists of the sinless angels, who also, "falling down"—notice the expression—"falling down, worshipped God"—the redeemed are represented as standing. And notice also what they say in their worship—there is not a word about *Salvation*, as they had never been redeemed. But they say, "Amen; blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might be unto our God forever and ever." Any rationalist who believes in the existence of a God, could join in their ascriptions, for they recognize only the natural perfections of God. In every respect the precedence is given to the redeemed hosts, over the unsinning angels. They are mentioned first—they stand up to worship instead of falling down—they are nearer the throne, and they sing the sweetest song.

Notice also, that there must have been something peculiar and striking in the appearance of the saved ones, to cause the admiring gaze of the celestial hosts, to be fixed on them. For one of the four and twenty elders—one of the hierarchies of heaven, asks, "Who are these"—pointing to the crowned ones, having palms of victory in their hands—"who are these arrayed in white robes, and whence came they?" John, knowing that the elder who asked, being one

of the principalities or powers above, who stand always before the throne, must certainly have known who they were, said unto him, "Sir, thou knowest. And he said, these are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

Can these words be paraphrased? Can the significance of them be put in other words, so as to give learned philosophers even the faintest conception thereof? They think the language figurative, metaphorical. They think it is all poetry. But there was a Lamb slain. His blood was poured out, and they were redeemed by His blood, as really as if their robes had been literally washed in His blood. And their song of gratitude and love, is, "Thou art worthy, for Thou hast redeemed us to God by Thy blood." But they don't understand it, and of course, they will never be able to take a part in the song. But this was the eternal Decree. And this was symbolized by the Mercy Seat.

The Lamb is spoken of, as "the Lamb slain from the foundation of the world." From eternity, He looked forward to the suffering He was to endure on Calvary. From all eternity, He was willing to "pour out His soul unto death." This was love—"for God is love." Yea, this was "an everlasting love." Now if Christ died for them because He loved them, will anything ever be able to separate them from His love? The apostle asks, "Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" Nay, nay—he adds: "for I am persuaded that neither death, nor life, nor angels, nor principali-

ties, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

It was a kingdom of grace ruled by love, which Christ coveted, and purposed from eternity to establish. The Mediatorial kingdom is a kingdom of love. The foundation stones were laid by grace. Each subject of that kingdom, the holy prophets, apostles, martyrs, redeemed by His blood, will be more, in His esteem, than millions of bright suns and stars. For what could a material universe be to Him, in comparison with His kingdom of Grace? By a miraculous act of His power—by the simple fiat of His almighty will, He created the material universe. But He could not be known in a material universe, or adored, as a God of love and grace. Therefore, He wanted to have a kingdom of love. But He could not create it by a miraculous act of His power. There had to be first, a material system, then a moral dispensation, then a Mount Calvary and a cross—a process requiring the lapse of ages. But He did not hesitate to undertake the mighty task. He stooped to suffering and death. He conquered sin and the powers of darkness, and thus He purchased His kingdom of Grace. There was no other way. All the subjects of that kingdom are ruled by love, having His love shed abroad in their hearts by the Holy Ghost given unto them.

How say some then, that there is nothing in existence, but a mighty material universe—that the worlds —that man, and all things are governed by absolute

physical law? Their gross, carnal natures do not take in this idea of grace. But here is a kingdom—the mediatorial kingdom, which is a kingdom of love, the foundations of which were laid in love. Love is the supreme law. All the subjects are united to one another, and to Jesus the supreme Head, by love. One of the greatest world-heroes said:

"Alexander, Cæsar, Charlemagne, and myself founded empires; but upon what did we rest the creations of our genius? Upon force. Jesus Christ alone founded His empire upon love; and at this hour, millions of men would die for Him!" So spake Napoleon the great. And he added: "what an abyss between my deep misery and the eternal kingdom of Christ, which is proclaimed, loved, and adored!"

All this was in the Divine purpose. Jesus Christ determined to have a kingdom of love. And He has it. And now, seated on His throne, He can say, as He does say, to every follower, "To him that overcometh, will I grant to sit with me in my throne, even as I overcame, and am set down with my Father in His throne."

This requires us to notice another circumstance mentioned in the description of that illustrious company, seen by John, standing nearest to the throne, "these are they which came out of great tribulation," etc., signifying that they had come up from a warfare —that they had been in a great fight of afflictions, and that they had been victorious.

This will ever be one of the crowning excellencies in the character of the redeemed, that they had suffered with Christ—that they had been brought out of

great tribulation. This can never be true of any sinless order of beings. Among the countless orders, and the infinite multitudes belonging to each order, who may people the countless worlds belonging to Jehovah's vast empire, there is but one order or rank, as we have to believe—the redeemed of Adam's race—concerning whom it will ever be true, that, having fought and contended even unto death, they came out of great tribulation, to be crowned as kings and priests unto God.

It is impossible to be in sympathy with Christ, without suffering with him. No one ever suffered more than Christ. He could not have had His kingdom of love without suffering. Hence it is said, that, "it became Him, in bringing many sons and daughters to glory, to make the Captain of their salvation perfect through suffering." There could have been no salvation, and He could not have been the Captain of salvation, if He had not suffered. But "for the joy set before Him, He endured the cross, despising the shame, and is henceforth set down at the right hand of God." To be like Him, and to be in sympathy with Him, His followers must suffer with Him. And all who thus suffer with Him, and for Him, are to constitute that noble army of the martyrs, who came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

There are two or three inferences from the subject discussed, which I will briefly state, but shall not attempt to elaborate.

I. And one inference has respect to the unity of design that seems to pervade the universe, proving

that God is one. There are not two general schemes or plans of creation, which are in conflict, or contrary the one to the other. But there is perfect harmony throughout, showing that one infinite mind conceived the whole plan. Thus, it is certain, that, without a moral constitution, there would have been no scheme of grace—the one was introductory to the other. And it is equally clear, that, without a material creation, there could have been no moral system; and that the former was but the foundation, on which the latter has been built. The three systems are not three different schemes, but three parts of one and the same scheme, related together as three parts of one building, having the same architect.

2. Another inference from the theme which has been discussed, has reference to the personality of God. God must be a person. A purpose is an act, a decision, a decree of an intelligent will; and there must be a mind to act, to decree, or to resolve. If therefore, we take the Scriptures as authority, we must believe in God, and worship Him as a Divine Personality.

What if we know not how He exists? For that matter, we know not how we ourselves exist. But we know the fact that we do exist. And yet, some great philosophers have even doubted the fact of their own existence, because of the mystery involved. There was some sort of consistency in this, at least. For, if they deny the existence of God, because it is incomprehensible, to be consistent, they should with Fichte, deny that anything exists but a dream; for this was the conclusion to which that philosopher was led by his false reasoning.

I will not here insist on what the Scriptures teach, as to the personality of God. The doctrine is taught from Genesis to Revelation. As to the difficulty of comprehending it, I do not see how any one can make this a serious objection, who believes that he himself has a mind, and that he is, himself, a person. No one but a materialist, or atheist, can deny the personality of God. But for the same reason that he denies the existence of God, he denies the existence of any mind whatever, even his own.

3. Again, in the subject unfolded in this chapter, we have a light thrown upon the profoundest mystery that ever exercised the mind of angel or man—namely, the mystery as to how the divine attributes of Justice and Mercy could be harmonized, whereby God could be just, and yet clear the guilty—or save sinners while yet the law remains in force. As we have before seen, there was no finite intelligence, that could have discovered a solution of this problem. But it has been gloriously wrought out, in the development of the eternal purpose in Christ! There is no conflict now between the divine attributes. "Mercy and truth are met together; righteousness and peace have kissed each other."

This was the practical question, which concerned a world lying in wickedness, and groaning for long ages under the bondage of sin and death—how could a satisfaction be rendered to eternal Justice—how could the wrath of an angry God against sin be appeased? To shed light on this question has been the Alpha and Omega, or the end and aim of all the religious systems that have pretended to be revelations from heaven in

all time—to show unto the children of men, how they could be restored to the favor of the Deity, and be saved from the consequences of sin.

The Gospel is the only system that contains a full and complete solution of this great problem. It was the system, therefore, of which the world stood in need. It is adapted to the perishing condition of the human race; and by any other plan, it is impossible to conceive how there could have been either grace or salvation.

The attributes existed eternally in the divine nature, in a state of glorious harmony. And when God the Father said, far back in the counsels of eternity—*I will ordain a moral constitution—I will publish the Holy Law, that my intelligent subjects may have some perception and knowledge of the beauty of holiness, and rejoice therein with joy unspeakable and full of glory*—and when the eternal Spirit, one of the persons in the glorious Godhead, said, *But they will break the moral constitution, they will fall under the sentence of a broken law, into the condemnation of death*—then the eternal Son responded—*I will bring deliverance, for I have found out a ransom; Lo, I come, in the volume of the Book it is written of me, to do thy will, O God!*

And this counsel prevailed. The eternal decree was ratified in eternity. It was the covenant of blood accomplished in time, though agreed on before time began.

AN OBJECTION CONSIDERED.

The author would here state, that he could not, without violence to his own feelings, close this chapter without a passing notice of an objection that has

sometimes been urged against this doctrine of "*The Eternal Purpose*" in Christ Jesus. It is not necessary to discuss this objection at any length, nor would there be space for this. The objection simply says, that the doctrine seems to make God the author of sin. But this objection is more apparent than real. For God is not, and He cannot be the author of sin. Calvinists and Arminians, who are the parties in this controversy, will agrée in this proposition, that *God is not the author of sin.*

But suppose it should be found that the doctrine of an "eternal purpose" does make God the author of sin, how can we get rid of the difficulty? The doctrine is there stated in the express words of Paul, and all parties are equally bound to receive it.

"The eternal purpose," was the purpose of grace, or of salvation through Christ. But as there could have been no salvation without sin, the existence of one is necessarily implied or involved in the other. But God did not ordain the existence of sin as an end, but only as a means. There is no being in all the universe who is more opposed to sin than God. And He brought the universe into existence to show His opposition to sin, and to display His holiness. But as this could not be done without the existence of sin, He permitted sin as a means to an end. The end which He eternally purposed, was the exhibition of His grace and glory in Christ.

Ever since I have been capable of reflecting at all on this deep and involved question, my mind has rested entirely satisfied with the argument, which I here put in the fewest words possible, thus:

When God determined to make man a free moral agent, He had to make him with a capacity for sinning.

If man could not sin, it would be a contradiction to speak of him as a moral agent.

If man had no capacity for sinning, it would be equally a contradiction to say that he could be holy, in the sense that there could be merit in his holiness. He would be a creature of necessity, as materialists say that he is.

If God had not made man in His own image, and given him an intelligent free-will, and a moral nature, he could have had no knowledge of the moral perfections of God. What ideas can a materialist, a dog, a monkey, or any other animal governed absolutely by physical law, and without a moral nature, entertain concerning the character of God?

For my part, I can say, that I would not be willing to be cast down from my position as a subject of God's moral government, to occupy the highest position ever created under the material system. I could not voluntarily relinquish or give back the gift conferred on me—the immortal spirit—the likeness of the Divine nature, qualifying me to know God, to enjoy Him, and to hold communion with Him forever—I would not resign this right, if I could be the glorious sun himself, that is the centre of our system—that ever shines to the glory of God, but yet has no knowledge of God.

No creature on this earth has this knowledge except man. And man has it because he was placed under a moral government, made in the image of God,

and endowed with an intelligent free-will, capable of good or evil, and of choosing between them.

Now the question is, whether, as the Supreme Ruler, God had the right to ordain a moral system, and the existence of free moral agents, with the impress of His own image upon them, capable of knowing him, and of living in the light of His countenance forever.

But, and I say it with reverence, He could not ordain a moral system, and create an order of free moral agents, with a capacity to know and choose good, without at the same time endowing them with an equal capacity, to know and choose evil. This is implied in the very nature of a moral government, and of moral agency. If man had no power nor capacity to choose evil, or to do evil, he would be no more a free agent than a stock or a stone, and not any more responsible. The power to obey any law, implies the power to disobey it. If Adam in paradise had possessed no power to disobey the command, there would have been no merit in obedience, and he would not have been a free moral agent. He had just the same power to disobey as to obey. And God gave him that absolute freedom necessary to constitute him a moral agent, leaving to his own will to turn the scale, and decide for himself whether to obey or disobey, whether to be holy or unholy.

God did not ordain that man should sin. He did not put any constraint on his will, to force him to sin; for then, there would have been no sin in the case. On the other hand if God had foreordained that man should not sin; or had placed him in such circum-

stances that he could not have sinned, there would have been no merit in his obedience, and he would not have been a moral agent.

So then, the very nature of moral government required that man be endowed with such faculties and powers, and that he be placed in such circumstances as to be equally capable of saying, *I will*, or, *I will not* obey. *I will*, or, *I will not* eat of the fruit of the tree.

Of course God foreknew what the result would be —foreknew that man would sin, for he is omniscient— and He determined to overrule the sin for his own glory. And no one but a materialist can say, that He has not so overruled it. This is the thought to be developed in the last chapter of this volume.

CHAPTER II.

Doctrine of the Trinity.

An essential doctrine—No Christianity without it—Three persons and three wills—Orthodoxy and Unitarianism—The Nicene creed—How Arius fell—Mr. Cook's scientific method—It is rationalism—Nature of Christianity—The Father devised—The Son sealed the covenant—Agency of the third person—Direct testimony of Scripture—The Divine persons associated in creation and redemption—The plural name ELOHIM—The apostolic benediction—The attributes of God—The works of God—Worship rendered to Jesus—He claimed to be Divine—Titles of God—The mystery—Many things mysterious—Nine theses or postulates—Supplementary remarks.

THE lamp of reason can throw no light on the doctrine of the Trinity. We know nothing of this high and mysterious theme, except by Revelation. But the doctrine is clearly taught in the Word of God. It is one of the essential doctrines of Christianity. There could be no Christian system, and no Christian Revelation, if this doctrine were not true.

Before stating the Scriptural argument in favor of the doctrine, I will notice, briefly, the principal objections which are frequently urged against it. These are, that, it is against right reason, and that it implies a contradiction.

We know that the doctrine of the Trinity is above reason, but it is not illogical to say that it is not contrary to reason. No one can believe the doctrine in the orthodox or Scriptural sense, who denies that

there are three wills, or three divine persons in the Godhead. Any creed or system of faith that comes short of this, must fall below a Christian faith, and below the standard of Christian orthodoxy.

We do not conceive of a *person* without a *will*. Materialists and pantheists deny the existence of a personal God. But rationalists generally, with some exceptions admit the personality of God. They believe, however, in only one divine person—God the Father. They do not believe in three divine persons, as they think this would be to make three Gods. Hence, they do not believe that Christ is God, nor that the Holy Ghost is God. The orthodox believe in three divine persons in the Godhead, and yet they hold to the perfect unity of God. This is the difference between orthodoxy and Unitarianism.

There is no doctrine of more importance than the Trinity, since on the proper understanding and reception of it by faith, is suspended the destiny of the soul itself. As before stated, it is purely a doctrine of Revelation, concerning which no philosophical speculations can be made, and it has not been revealed in the inner consciousness.

Ever since the Nicene creed was declared, it is believed, that the Church of the Lord Jesus, in all its branches, including the Greek, Catholic, Protestant and Episcopal, have held the doctrine of the Trinity as teaching the existence of three divine persons in the Godhead; the Father, Son, and Holy Ghost. Arius was the first great heresiarch who denied the doctrine. He philosophized, and theorized when he should not, and to this, doubtless, his fall was to be

attributed. Oh, this pride and madness of the human intellect! how many of the most gifted geniuses have been cast down by it!

There has been no more striking or melancholy instance of the kind, than that which is now prominently before the world. A man who has hardly his peer, and not his superior as a scholar and an orator, attempts to bring down this high and mysterious doctrine, under the scalpel of his feeble intellect, and to treat and discuss it by what he calls the *scientific method*. The logical effect of such an attempt must be a departure from Bible truth to rationalism. But Mr. Joseph Cook claims to be an orthodox Trinitarian. And yet, he is doing more at this hour, than any other one man, on account of his great reputation, to undermine, in the minds of many, the essential principles of Christianity. By following up his scientific method, he makes the Divine Trinity to be simply "*three manifestations*," or "*three revelations*" of God. He does not think there can be three distinct *divine persons*, or *three wills* in the Godhead. He cannot comprehend why it should be so, and it has never been revealed in his inner consciousness. In his popular lectures, he recognizes but one divine person in the Godhead, and but one Will, but there are three *manifestations*, or three outward *revelations* of God. This is the dictate of natural reason, and this conclusion comes from the scientific method. It is an attempt to be wise above what is written.

It is with sincere grief we make this personal allusion to one of the greatest living geniuses. But his lectures are popular, and he is commanding the at-

tention of the world just now, and of course, many will be perverted by his plausible sophisms. To show that Mr. Cook is not an orthodox Trinitarian, as he claims, but a rationalist in the freest sense of the term, take this statement of his views, in his own words, from one of his lectures:

"But there are not three persons; God is one in the strict sense; for natural law is a unit in the universe, and reveals but one will. Three revelations of God are all one person. Now is that mystic? Or does that straightforward use of the scientific method give a richer view of human history, a richer view of the human soul, a richer view of external nature than mere deism, or theism, or materialism, or pantheism, however fortified by modern science, can present to you?"

The above is sufficient. It is an unmistakable expression of Mr. Cook's belief. It is true he may not be a deist, a materialist, or a pantheist, but he is no more a Trinitarian or an orthodox Christian, than was Dr. Channing or Theodore Parker.

Carrying out his method, Mr. Cook has to ignore the essential doctrines of the evangelical system, as the vicarious atonement of Christ, and justification by faith in the righteousness of Christ. It would be easy to show this by abundant quotations from his lectures. But it would make this chapter too long, and there is no necessity. I proceed now to the Scriptural method of proving the doctrine. In doing this, I shall present the argument under two general heads, as first, the argument drawn from the essential nature of Christianity; and secondly, the argument as

founded on the positive and clear statements of the Bible.

I. The first argument, then, in favor of a Trinity of persons in the Godhead, is drawn from the essential nature of Christianity. If the doctrine were not true, there could be no such thing as Christianity in the world. For what is Christianity? In a word, it is the system of Jesus Christ. But who or what was Christ? If Christ had been only a natural man, would there have been any Christianity in the world? We have seen in the preceding chapter, as also in the chapter on "A Mixed Dispensation," that Christianity is that system or scheme of Grace, by which God determined to save, through the sufferings and death of Christ, all who should believe in Him. That is something that is far above human reason, though not contrary to it. It was shown that salvation was impossible under the broken law except through an Almighty, Self-existent, Divine Redeemer, and that Jesus, having these qualifications, was competent, and that no other in the universe was competent, to make the atonement for a lost race. This proposition was elaborated at some length, and if the reader has forgotten the argument, he should read those chapters again.

When God made man, it would seem as if there was a council called to deliberate on the question, how shall man be made? And the answer to the question, "Let us make man in our image, after our likeness," clearly implies that there was a PLURALITY, not of Gods, but of Divine persons, in that council.

And when man fell, the same council sat again, may

we not believe? and when the question was, how shall man be saved? then the voice of one of those Divine persons, because He was able and willing to undertake the mighty task, was heard, saying: "I have found out a ransom"—"I come, in the volume of the Book it is written of me, to do thy will, O God." Jesus Himself said, after He had made His appearance in the flesh: "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life." This is Christianity. This is the sum and substance of the Gospel. To leave out the doctrine of the atonement, through the blood of Christ, would be the destruction of the system. It would be the same as the evisceration of a natural body, and extracting its life. But there could be no atonement through the blood of Christ, if He was only a natural man, as all rationalists must believe He was. For it would certainly be contrary to reason, to say, that any natural man, could be made a substitute for a whole race of sinful beings, consisting of countless millions of individuals, taking their law-place, and making a propitiation for them, that would be acceptable to God, and satisfy the demands of the law.

All rationalists, therefore, who deny the Divinity of Christ, do and must, logically, reject the atonement. They may believe that He was a prophet—a profound teacher—a great moralist—that He died as a martyr, etc., but they do not and they cannot believe that He died as "The Lamb of God to take away the sin of the world," according to the Scriptures; or, as it is in the Book of Revelation, that He was "The

Lamb of God slain before the foundation of the world."

In the scheme of redemption developed in the Scriptures, we understand that each of the persons in the Godhead had, or has, a special and official connection with that scheme. God the Father is the author—He devised the system of salvation. Jesus the second person executed the scheme—He sealed the Covenant of redemption with His blood. And the Holy Ghost, the third person in the Trinity, "takes of the things of Christ, and shows them unto us." It is the office of the Spirit to apply "the blood of Sprinkling" to the hearts of all the heirs of salvation, and through sanctification and regeneration, to prepare them for glory.

Now it is very certain, as before remarked, that there could have been no scheme of mercy—no Christianity if there had not been a plurality of persons in the Godhead. The scheme of redemption is no ordinary work. It is the crowning work of the Almighty for which creation stands; and for which all other works were made, requiring the putting forth of all His infinite perfections, and the Official work and agency of each person in the Trinity, to perfect, and carry on that scheme through all ages. That Building of God is going up. The polished stones are being gathered one after another, and set in that Temple of Grace. When it shall be completed, the top-stone is to be "brought forth with shoutings of grace, grace unto it!"

II. But the main argument for the doctrine of the Trinity, is founded on the positive and direct testimony of the Scriptures. This argument is cumulative,

and perfectly satisfactory to all, who are willing to acknowledge the inspiration of the Bible. For the sake of clearness, we shall present this testimony as arranged under several heads, or in different classes of texts, as,

1. The texts which speak of the several persons in the Godhead, and as conjoined and associated, and equally concerned in carrying on the affairs of the universe. Thus, it is said, in 1 John v. 7, "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one." Again, when Jesus had laid the foundation of his Mediatorial Kingdom, and when He gave the commission to His ministers to go into all the world, and preach the kingdom, He gave the commission in these words: Matt. xxviii. 19: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world." Baptism is the initiatory ordinance, or the ordinance that introduces subjects into the kingdom of Christ. And the command to baptize them *in the name*, or *into the name* of the Father, and the Son, and the Holy Ghost, signifies that they were to belong to a kingdom, ruled and governed equally, and conjointly by these three Divine persons, "the Father, the Son, and the Holy Ghost." This is what all must understand. The words, otherwise, have no meaning. It would seem almost like blasphemy to associate the name of any mere natural man, or the name of the Holy Ghost, if as some believe

the Holy Ghost only signifies *spirit*, or *the air—our breath*, with the name of the everlasting God, in the equal possession, control, and government of His kingdom. To do this would be impious, if not blasphemous. More than this, Jesus promised to be with His ministers in the execution of their commissions, to the end of the world, or in all time, which promise He could not have given, if He were only a natural man.

Again, in the passage quoted before for another purpose, God is represented as saying, Gen. i. 26, "Let us make man in our image, after our likeness." As we cannot suppose that God was here speaking to other Gods, or that He was addressing inferior creatures, when He said, "*let us make man*," there is no other conclusion, but that one of the Divine persons in the Godhead, was speaking to the other persons in the Godhead. The Hebrew name of God, "ELOHIM," being in the plural number, conveys the idea of a plurality of persons in the Godhead, as it would be against the whole tenor of the Scriptures to say that it means a plurality of Gods. There is but one God. This is the doctrine taught throughout the Bible. But Elohim is plural, signifying more than one. Therefore, it must denote a plurality of persons in the Deity.

When a benediction is pronounced in the name of God, it is usually in the name of the three divine persons: as 2 Cor. xiii. 14: "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen." What does this mean? The words are pronounced with sacred solemnity in all our churches every Sabbath. It is an invocation—a prayer that the grace—the favor

—the loving compassion, or mercy of our Lord Jesus Christ, shall be with you all. But if He was but a natural man, as He has been dead and in the grave for many centuries, how can His grace, or His loving compassion, be with all of us forever? And what solemn mockery to link His name with that of God, and to pray for His presence, and His grace to be everywhere, and with every one, as if He were omnipresent, when He was only a common man! And if the Holy Ghost is not a divine person—nothing but the breath that heaves our lungs, it would be nothing short of blasphemy to associate the name with that of God, in religious worship, and to invoke the blessing, and the communion or fellowship thereof, to be with us all forever. Yet the rationalistic preacher does this, every time he pronounces the apostolic benediction. It is not necessary to refer to other texts under this head.

2. In the second place, the attributes which are peculiar to God, and which belong to Him alone, are indiscriminately ascribed to the Son, and to the Holy Ghost, as well as to the Father; as omnipotence, omniscience, etc. Thus, one of the apostles ascribes omniscience to Jesus directly, saying, "Thou knowest all things," which is a prerogative of God alone. Another ascribed the same attribute to Him, saying, that He needed not that any should testify of man, for He knew what was in man. The same attribute is repeatedly ascribed to the Holy Spirit, as when Christ said: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things." Of course, this implies all

knowledge. But we notice also in this passage, the interest that each of the divine persons has in the scheme of salvation. The Father sends the Comforter—the Comforter is sent in the name of the Son —and when sent, He teaches all, believers all things. Omnipresence is also affirmed of the Spirit, as when it is said, "He shall abide with you forever," and "He dwelleth in you." Believers are scattered the world over—and He dwells in all, and abides with all, and forever. The Spirit is also called "the Eternal Spirit." This attribute of eternity, which belongs to God alone, proves that the Spirit is God.

3. There is another class of texts which ascribe the work of creation, and other works of God, to the Son, and also to the Spirit, showing that they are God, or that they have a oneness with God the Father. The work of Creation is peculiar to God. "In the Beginning," Moses tells us, "God created the heavens and the earth." But John tells us that all things were made, or created by the Word—which Word was made flesh, and dwelt among us. The Holy Spirit also must have had something to do with that general work of creation. For in the account of creation written by Moses, it is said: "The earth was without form and void, and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." The psalmist says, in his psalms, "By His Spirit, the Lord hath garnished the heavens." The Holy Spirit is the author of life—natural life, and Spiritual life. It was the Spirit that quickened the body of Christ, by which He was raised from the dead, and thus declared to be the Son of God. All

who are dead in trespasses and sins, and are made alive to God, are said to be quickened by the Spirit. All life is from God. "The Father hath life in himself," so Jesus said; and also hath given to the Son to have life in himself. By His own voice and power, He raised Lazarus from the dead. He said to some of His disciples, "I am the resurrection and the life." To the unbelieving Jews, He said, "the dead shall hear the voice of the Son of God, and they that hear shall live;" and also, "the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth, they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation." No one can receive these sayings of the Son of God, and consistently deny His Godhead.

4. The class of texts which authorize and require divine worship to be rendered to Jesus, clearly establish His divinity. There is no being entitled to worship, according to the Scriptures, except God, and all other worship is declared to be idolatry. Rationalists who believe that Jesus was only a human being, and not divine, cannot, and do not worship Him as God. They could not, without stultifying themselves, or denying in practice what they profess in words. But we have not only the recorded fact that the disciples, on repeated occasions, offered divine homage to Christ, but this worship is positively enjoined on angels as well as men. For it is written, "when He bringeth the First begotten into the world, He says, let all the angels of God worship him."

5. Christ claimed to be divine—to be the Son of God—and equal to the Father. The texts of this

nature are clear and emphatic, and it is impossible to conceive how a rationalist can dispose of them. He said, "I and my Father are One." And when Philip asked Him, saying, "show us the Father," He said, "have I been so long time with you, and yet hast thou not seen me, Philip? Believest thou not that I am in the Father, and the Father in me?" The greatest of the apostles said of Jesus, that being found in the likeness of God, and being the express image of His person, "He thought it not robbery to be equal with God." On one occasion, it is recorded that the Jews accused Christ of blasphemy, because, as they said, that he being a man, made himself to be God. If Christ had been only a man, and an honest and true man, he would have repelled the charge as false, for it would have been blasphemy, if he were not God. But instead of denying the charge he vindicates His claim to be equal with God, by appealing directly to His works, saying: "If I do not the works of my Father, believe me not; but if I do, though ye believe me not, yet believe the works, that ye may know that I am in the Father, and the Father in me."

Now, if, when Jesus made this vindication of His claims, He all the time knew that He had not come from God—that He had never seen God—and that He was but a natural man, then certainly He was a deceiver, and an impostor, and He was guilty of blasphemy, as the Jews said. This is the position of every man, and every rationalistic preacher who denies the proper divinity of Christ.

6. There is a class of texts in which the names and the titles of God are applied to the Son, and to the

Holy Spirit, which could not be the case, except on the supposition, that they are one with the Father. These texts are quite numerous; such as "The Word was with God, and the Word was God." His name shall be called Wonderful, Counsellor, the Mighty God, the everlasting Father"—that is, *the Father of eternity*. It is Jesus who is repeatedly styled "the King of kings and the Lord of lords." And if He is not to be worshipped, who is?

I have not enumerated or referred to a tithe of the texts which, directly or indirectly, show the truth of the doctrine under discussion. But there is no necessity for enumerating additional texts. He who can ignore or explain away the passages already given, could do the same with every text in the word of God. And what would be the use of trying to convince such a person?

As I have before said, there are some things which are above reason, though not contrary to it. The man is a fool who determines to believe nothing, except what he can comprehend. For what is there that any man can fully comprehend? Can a man comprehend the mode of his own existence? The greatest scientist living, can tell nothing about it. What presumption then even to think of trying to comprehend the mode of God's existence? Can a man tell how the blood circulates in his veins? The fact was not even known to the wisest of the doctors for thousands of years. And when Mr. Harvey discovered only a few years ago, that the blood does circulate in the veins of the system, it is said, that none of the old doctors who were cotemporary with him, would believe it.

We can believe the doctrine of the Trinity, only on the authority of Revelation. And if we reject it, we reject all the essential doctrines of Christianity, as the doctrine of original sin, the doctrine of the atonement, and the doctrine of regeneration.

I have not discussed, nor shall I undertake to discuss the manner or mode of the Divine existence. Such an attempt would be a sin of presumption—one of the boldest which could be committed. I will now state several postulates, and then conclude this chapter with some supplementary remarks on a matter which I do not remember to have seen discussed in the writings of theologians.

The postulates are:

1. There are three distinct persons in the Godhead; the Father, the Son, and the Holy Ghost.

2. In essence, or nature, these three persons are one and identical.

3. The mode or the manner of the union of these Divine persons in the Godhead, is a mystery, and must ever remain so. It lies beyond the limit of human capacity.

4. These three Divine persons existed from eternity as one God—a Trinity in Unity—a Triune God.

5. When Jesus was born in Bethlehem, He began to exist as the God-man—two natures united in one person, but not two persons in one nature.

6. There is a sense in which we must believe that the Son was eternally begotten; but this does not imply any beginning of the relationship between them, inasmuch as eternity has no beginning.

7. There is no confusion or mixture of the human

and Divine natures of Christ. He assumed humanity, that He might redeem humanity. It was humanity that had sinned—had fallen, and humanity had to die.

8. The Divinity of Christ gives efficacy and value to the atonement made in His human nature, because of the close and intimate union between them. That union is permanent and inseparable, since the moment when it was constituted.

9. Jesus, in His exaltation at the right hand of God above, has taken glorified humanity with Him; and that glorified humanity, in the person of our Saviour, now occupies, and will forever occupy, the throne of the universe; wherefore, human nature has been exalted above every other nature.

SUPPLEMENTARY REMARKS.

We have read in the writings of theologians, and we have heard the same thing in sermons, again and again, that the blessedness of God from eternity, when nothing existed but God, consisted in the solitary contemplation of His own perfections. But we could never understand it. The thought is utterly repugnant to all our ideas of blessedness. Human nature is a social nature. We were made for companionship, and we cannot conceive the idea of perfect blessedness in a state of absolute solitude.

But man was made in the image of God. This is the record made in the very beginning—"So God created man in His own image, in the image of God created He him; male and female created He them." These words form one and the same sentence or period. And what we learn from them is, that the

Divine nature is a social nature, requiring companionship; and therefore, to make man in His own image, it was necessary to make him a social being and to give him companionship.

This is not a suggestion of natural reason alone, but it is contained in the text just quoted, and fully sustained by many other inspired declarations. The nature of God is a social nature, and God has companionship. The words, "*Let us* make man," show that there was a conference—that there was a society—or more than one person concerned in that creation. And also the declaration—"See, they have become as one of us, to know good and evil," shows that there were more persons than one. The personal pronoun, *us*, denotes that there must have been several persons.

Now the doctrine of the Trinity, as we have seen that it is taught in the Bible, throws light on all such expressions; and also, it excludes the idea, which is revolting to our nature, that the everlasting felicity of God consisted, when there was nothing else but God, in the contemplation of His own nature, in that everlasting solitude.

But the plain words of Jesus take away all occasion for doubt, in regard to this question. He teaches that there was a going out of affection—of a holy love, between the persons in the Godhead, from eternity.

We are accustomed to believe that love is a principle—a pure and holy principle, that is at once essential to action and to happiness, in every conceivable state of animated existence—and especially among

holy and intelligent beings. But if love is a divine principle, and essential to happiness in every supposable condition of life, we must believe that it emanated originally from God. And if we can entertain this idea, what a flood of light it throws upon that strange and mysterious formula of words, found in no book but the Bible—"*God is love!*"

That inspired declaration contains the truth, which, as we may say, lies at the foundation of the throne of God. It takes in not only the fact of His giving His Son to die for sinners, but it comprehends the scheme of the universe; and takes in the economy, and, in fact, gives character to the general economy by which the universe has been fashioned, regulated, and controlled.

"God is love." That is true. And if that is true, it was always true. For God is not a compound of impulses and passions. But He abides in love—a loving God now—a loving God always, and forever!

But on whom did He bestow the treasures of His affection, when there was no man, nor angel, nor any other creature in existence? A rationalist would be compelled to say, that He loved Himself, as there was nothing else which He could love. But self-love, judging from our present stand-point, is not a very holy principle, and not, especially, productive of the purest and most unalloyed happiness. Self-love is a self-consuming fire, that is apt to burn out the heart in which the smothered flame rages. A pure and benevolent love is that which goes out of self, and takes within its embrace other objects, that

may either reciprocate that love, or be enriched thereby.

The persons in the adorable Trinity were thus united in love. It was the perfection of love, such as we can but very imperfectly conceive. Let us look at a few of the texts which authorize this belief. Jesus says:

"Father, I will that they also whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given me; for thou lovedst me before the foundation of the world."

This is a prayer of the Son addressed to the Father. Here are two persons. The Father is one person, and the Son is another person. These are designated as persons by the pronouns "I" and "thou," "me" and "thee." These cannot refer to one and the same person. And there must also be two wills, as well as two persons. For the Son says: "I will that they also"—"*I will.*" This is the will of the Son. Of course, the Father has a will. Then in the same address, He speaks of the Love of the Father to Him before the foundation of the world. And such was the richness or the depth of this love of the Father to Him from eternity, that He speaks of it as the glory which He had with the Father. Is there anything in this which indicates that the blessedness of God from eternity, consisted in the solitary contemplation of His own perfections?

Again, Jesus said in His prayer:

"I have declared unto them thy name, and will declare it, that the love wherewith thou hast loved me, may be in them, and I in them."

Here Jesus not only sets forth the love of the Father to Himself, but reveals the wondrous truth that this love which existed first between Himself and the Father, is to be the source, whence shall spring up the love that is to animate all Christian hearts, and, by consequence, secure the eternal happiness of all saints—"that the love wherewith thou hast loved me, may be in them." Divine love in a Christian heart is nothing else but that love of God, or love of Christ shed abroad in that heart, by the Holy Ghost. And no one has experienced, or can experience the capacity of a human soul for true bliss, till he shall have had some experience of that love.

This prayer of Jesus almost lifts us beyond our present sphere, and quite into the presence-chamber of God, revealing what was before the world was, and that even before the world was, there was a glory and a blessedness beyond the reach of mortal thought. There was no everlasting solitude. But there was a perfect society, and there was a fellowship, and a union of love between the Divine persons in the Godhead, that constituted their glory in the eternity past.

In the theological writings of Dr. Thornwell, there occurs a passage which is strongly corroborative of the view presented above. He says:

"So intimate is the connection between society and personality, that, in our humble judgment, the infinite God could neither be holy nor blessed, unless there was a foundation in the very essence of Deity. A God that was only a single person, would want that union without which the person would be imperfect.

Solitude may be enjoyed for a while, but it is imprisonment and death if made permanent. Hence, there is deep philosophy in the doctrine of the Trinity. The Triune God is an all-sufficient God—all-sufficient to Himself, and all-sufficient to His creatures. Before time began, or the stars were born, the Father rejoiced in the Son, and the Son rejoiced in the Father. There was the deepest union, and the most ineffable communion, and it was only to reflect their blessedness and glory, that other persons and other societies were formed, whose laws and principles must be traced to the very bosom of the Deity."

There never was a pure and loving heart that could be happy or contented in a state of absolute solitude, and with no object on which to lavish its wealth of love. As man has been constituted, and we believe that in this regard he was made in the image of God, he could not be supremely blessed, but he would be most miserable without some being, or some worthy object to love. In the morn of creation, God said, "It is not good for man to be alone."

If we deny the doctrine of the Trinity, we must believe that God existed from eternity, in His own profound solitariness — a God of love without a single object towards which that love could flow out. But love is an active principle that cannot exist long in a dormant state, but it must find expression in an ever-flowing stream of sympathy and good-will.

If God is love, as the Scriptures declare, this must be the original source, whence all love has sprung; just as the sun, being a globe of pure light, sends his radiating influence through all the system, of

which he is the centre. There is a law of love, and God is the author of it. It is the law of society, which, omnipresent as the law of gravitation, keeps society together and secures the perpetuity of species.

We see the evidence of this force of love, even among the inferior species. There is an instinctive affection that draws them to one another, and to man. Many of them, as the dog, and others, under kind treatment, show remarkable proofs of attachment and affection. You call it instinct. But where did the instinct come from? How did it originate? Even the inanimate creation, as plants and flowers, seem to show an affinity for one another, so that unions are formed between them, by which every particular species is perpetuated. We often hear naturalists speak of the loves of the flowers and plants.

We see, then, as it were, a general law of love pervading the universe. Of course, this law could not have resulted from chance. It must have had its origin in the source of love. And God is the source of love; for "God is love."

Every thing that has life, whether animal or vegetable, exists in families, by pairs, or by association with some other kindred life. If any thing should abide single, or alone, it would soon die and become extinct. It could not prolong its own existence. Man was not created alone, and single. God made him, male and female, and ordained the bond of union that makes them "one flesh." They are two persons, but "one flesh." That is a most remarkable expression. Can any rationalist comprehend or even

believe it — two persons and two wills, but one man? It is doubtful whether any would believe it, if it had not been so ordained and so written — "And they twain shall be one flesh. In the day that God created man, in the likeness of God made He him; male and female created He them; and blessed them, and called their name Adam"—two in one—two persons, but one man Adam—and so made in the likeness of God.

Can any mere rationalist explain the nature of the bond that unites the two, and makes them one flesh? We call it love. It is a mysterious thing. We know nothing as to its origin, unless it was ordained of God. In its origin, in its nature, and its power, it is wonderful. "Love is strong as death." "Many waters cannot quench love, neither can the floods drown it; if a man would give all the substance of his house for love, it would be utterly contemned." No, it can neither be bought nor sold. And we know that it is a principle stronger than death.

Now, if this principle, or this law of love, or whatever we may call it, was ordained by God, may we not believe that there is something in the nature of God which it reflects? The doctrine of the Trinity implies it. If the Father loved the Son, and the Son loved the Father, and the Holy Ghost eternally loved the Father and the Son—here is the source and fountain of all love—the beginning of all society.

If we suppose, as we must do, this love that united the persons in the Godhead, free from the imperfections and impurities arising from a connection with

fleshly bodies, the union would be absolutely perfect. The nearest approach to such a union we can have any conception of, on earth, would be that of two hearts—a young husband and wife, in the freshness of their love, with perhaps a little one, the image of themselves—three hearts all one—three persons all one in essence, in love, in hopes, and aims—living in one another, and for one another, and willing to die, if need be, for one another. If there could be such a thing as supreme bliss in this world, it would be found in such a family union as this. If now, we suppose this union to be so spiritual and holy, as to be free from all the imperfections arising from the motions of the flesh, it would be a fitting type of the union existing between the Divine persons.

We can imagine, then, how God may have been supremely blessed, in and of Himself, from eternity, when there was nothing else in existence—no man, nor angel; no sun, nor star, nor planetary systems. Christ had a glory with the Father, and the Father had a glory with the Son; and they both had a glory with the blessed Spirit, the third person in the adorable Trinity, and the glory of this blessedness was complete. And we can imagine that the bliss of this union was so perfect, that there was no necessity for the creation of worlds, and the multiplication of countless orders of beings, rational and irrational, to increase that bliss.

But love is like the sun. It pours forth its riches in a perpetual effluence of blessing and good. But how did the Divine love, that reigned among the persons of the Trinity, originally find expres-

sion, and make itself manifest to the external universe?

The answer to this great question, has been anticipated in the preceding chapter, on "The Final Cause of Things." God wanted a moral empire—a kingdom founded in love—something more than a material system, and this gave rise to the Redeemed Church —the Body of Christ, the Lamb's wife; redeemed, purified, and saved at the price of His own blood. And the redemption of the church, necessitated the creation of the material universe—the creation of suns, and stars and angels, and principalities, and powers. These were auxiliary in carrying out the purpose of Grace towards His Church. It was thus, that the love of God—that the very nature of God as a Trinity, flowed out to the created universe.

I will now put down in the form of five corollaries, the substance of the thoughts contained in this chapter and then conclude.

I. The principle of love existed eternally between the persons in the Trinity, binding them together in such a sense, that they are *one* in love, and sympathy, as well as in essence.

II. The fact that there are three persons in the Godhead, does not destroy the unity of God, no more than the fact of the relationship between a man and wife destroys the unity of the man, and makes them two men instead of one. There are two persons, but one man.

III. The outflow of the Divine love to the universe, and the manner of its manifestation, is clearly explicable on the supposition of the truth of this glorious

doctrine, which we have tried to exhibit in the light of revelation. It is a *Social love*, an effluence from which, in a greater or less degree, has pervaded all ranks and conditions of creatures, that have breath, or being, or life; so that it may be called a law of the universe—and if a law, it must have proceeded from a Law-giver, and the antetype of it must have been in the nature of God, as we say that something could not have come from nothing.

IV. The definition of God, that He is LOVE, implies that this was always His nature; and therefore, in the by-gone eternity, when there was nothing else to love, the Divine love must have been a *Social love* existing between the persons in the Godhead, and constituting their Infinite and Everlasting blessedness.

V. There is a union between Christ and every sanctified believer, not unlike to that between the persons in the Godhead. He is the Head, they are the body; He is the vine, they are the branches; so that in truth, they are one with Him. As he said, "Neither pray I for these alone, but for them also, which shall believe on me through their word, *that they all may be one, as thou, Father, art in me, and I in thee; that they also may be one in us.*"

These precious words of Jesus, if rightly interpreted, have a significance never yet fully comprehended by us. There is a union, and a communion, in the sphere of which, may we not believe, there is life, and love, and blessedness; but out of that sphere of union and fellowship with God, nothing but the *opposites* of life, and love, and blessedness! And does

not the heart of every man tell him, that, while out of that sphere of union and communion with God, and while estranged from Him, he must wander in darkness like a strayed comet, that has lost its connection with the centre of the system!

CHAPTER III.

Doctrine of the Incarnation.

The Central Orb—Mystery of godliness—Why not believed—How it can be apprehended—Necessity of the Mediatorial Scheme—Plan laid in Eternity—When the execution was begun—The great epoch of time—History divided—The First promise—Jacob's prediction—The prophecy of Moses—Isaiah's sublime utterances—Not understood by rationalists—Micah, Daniel, Malachi—General expectation of the world—The "Desire of nations"—Birth of Octavius—Wise men of the East—Divine homage to the infant Jesus—No parallel in history—The world revolutionized—Laws and customs changed—Rome converted—Decree of the Council of Nice—Jesus in history and literature—Strauss, and Renan—Moral government perfected by the Incarnation—No salvation without it—To the glory of God—Greatest amount of happiness—Love of God made known—A beautiful extract—Mysteriousness not an objection—Everything mysterious—A closing reflection.

THE Birth of Jesus invests our material world, viewed only as a part of the physical universe, with an importance that can belong to no other world that was ever lighted up, and fitted and garnished by God, to be the abode of happy life. Philosophers, indeed, tell us about the starry worlds and the planetary orbs, thousands of times greater than our globe, and of its relative insignificance in the scale of creation. But it may be that, after all, it is to be the central orb, about which the starry worlds are destined to revolve, and for the service of which they were made.

"Great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into Glory."—PAUL.

We ask the materialist to believe this mystery, and he turns away in scorn, as if we had intended a deliberate insult to his understanding. No one can receive this mystery except he be in the possession of certain prerequisite mental and moral qualifications, to apprehend the fitness and the necessity of such a revelation.

One who does not apprehend the theory of a moral dispensation, who thinks there can be nothing in existence but the material fabric, and knows nothing of moral government and a broken law, cannot, of course, apprehend the doctrine of the *Incarnation*—the need of a Saviour—or of a *God manifest in the flesh.*

To be able rightly to apprehend the theme of this present chapter, there must be in the first place, a conviction of personal responsibility, then a belief in the existence of moral government, and lastly, a sense of personal guilt or of condemnation under the law. To one in this disposition, or frame of mind, the doctrine of the Incarnation will commend itself as a necessity, as soon as understood.

In former chapters, we have seen what a moral government is, and also, how the moral constitution was brought in. It has likewise been explained that, to carry out the moral system, the sanctions of law had to be rigidly enforced. This necessitated, when the law was broken down, the introduction of a Media-

torial system, or the destruction of moral government as a failure. But all the works of God are in wisdom and righteousness, and He makes no failures. When He ordained the moral constitution to manifest "*the beauty of holiness*," and the perfections of His being to angelic intelligences, and to "the principalities and powers in heavenly places," He foreknew that the subjects of that moral constitution would become involved in guilt and ruin, from which they could not recover themselves—foreknew that they would stand in need of an Almighty Redeemer — He foreknew all this, and yet He resolved on the Mediatorial scheme, necessitating the Incarnation of His Son. Here the author would pause to say, that, if he has had any joy, or reward of his labor, it has come from the little light that has dawned on his mind from the attempt to understand something of this amazing mystery.

In carrying out the preordained moral constitution, therefore, the Incarnation was a necessity. It is the final and perfect completion of that system. It gives the finish to the glorious temple. The three parts of the building—the Outer Court, the Inner Court, and the Most Holy Place, are all equally essential, and form the one glorious structure, which God has been erecting through the ages.

The mystery of the Incarnation, then, is but the development of the plan that was laid in the counsels of eternity, and begun to be executed when God formed and garnished this orb on which we dwell, and when He planted Eden and put man therein, and caused to grow the mystic "tree of the knowledge

of good and evil." Then the execution of the plan was begun. And all the dispensations of Providence since, have had, directly or indirectly, a bearing looking to the fulfilment of the same wondrous scheme. The birth of Jesus in Bethlehem—the Divine man—was in pursuance of the same plan, to consummate the scheme of eternal redemption.

That was the event in time, which, it may truly be said, divides the history of the world into two separate portions, running backward and running forward—all the lines diverging from and converging to that event as if it were the focal point, or the very axis about which the world revolves. And indeed, it is the axis around which the moral world is revolving at this time, and around which the whole great moral universe is destined to move in the ages to come.

This is a theme for profitable meditation. Hardly had the grand drama opened for which the present order of things was constituted, when we hear the voice of the Maker, saying:

"*The seed of the woman shall bruise the serpent's head.*"

This promise was given in the first paradise, four thousand years before the time of the consummation. It was given as soon as sin had entered, and there existed a necessity for the covenant of Grace to be revealed. All Biblical scholars, and commentators have understood the words of this promise, as having reference to the coming of Christ. It is the same promise of the Covenant of Grace, afterward renewed to Abraham, the father of the faithful, when God said to him:

"I will establish my Covenant with thee for an everlasting covenant, and with thy seed after thee."

This is a promise without limitations. It is not confined to the lineal descendants of Abraham, but takes in the nations. For Paul commenting on it, says, that Abraham was "the heir of the world, who, against hope, believed in hope, that he might become the father of many nations;" and again, "that the blessing of Abraham might come on the Gentiles, through Jesus Christ, that we might receive the promise of the Spirit through faith."

When Moses wrote, doubtless there were those who did not understand the terms of this Abrahamic covenant. And when Paul wrote his epistles, there were many who did not comprehend the full meaning of the promise. And there are multitudes now, both Jews and Gentiles, who are not fully cognizant as to the extent of the spiritual blessings to come on the world, through that covenant made with Abraham. But still, ever since the Star of Bethlehem arose on the world's horizon, there have been, in the different centuries, what will constitute a multitude at last, which no man can number, who have been able to comprehend the nature of that Covenant promise, in its real and full import.

The promise is reaffirmed. At a still later date, and in terms still more distinct, the voice of prophecy is heard:

"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto Him shall the gathering of the people be."

That is much more explicit. Every devout Jew has ever regarded it as a definite promise that their Messiah was to be born of the tribe of Judah. Coming on still further down in the rolling years, here is another promise, or rather, the same promise renewed, in the words of Moses himself, the great lawgiver, of whom it may be said, that he was a man so nearly divine, that he was properly selected to be the type of Him, concerning whom he spoke, and whose advent he foretold in these significant words:

"*Another prophet shall the Lord your God raise up, like unto me; Him shall ye hear.*"

While God was preparing the world for the advent of the Redeemer, He sent prophet after prophet, to keep this promise of the Covenant ever before the minds of the chosen people. The prophet Isaiah, who wrote loftier, sublimer strains of poetry, than any other, of ancient or modern times, catches a glimpse of the far-off coming Messiah, and speaks of it in such strains as no uninspired poet ever used, saying:

"*For unto us a Child is born, unto us a Son is given;* and the government shall be upon His shoulder, and His name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of peace. Of the increase of His government and peace there shall be no end upon the throne of David, and upon his kingdom to order and to establish it with judgment and with justice, from henceforth, even forever."

Has any one ever made his appearance in the

world who could claim as appropriate to himself, the wonderful description contained in these words of the prophet? We know of one, and the world knows of but one. It is Jesus, already known and acknowledged as the Prince of peace and the mighty God by millions of faithful subjects. Another equally strange prophetic utterance is recorded by the same messenger, so strange and paradoxical that the sages of this world do not even comprehend it.

"Behold, a virgin shall conceive, and bring forth a Son, and they shall call his name Immanuel."

As time rolls on, bringing still nearer the consummation of the great decree, these revelations increase in number and in clearness; and each revelation or promise becomes a luminous star of hope in the Jewish firmament, emitting their clear and serene light above the world's horizon, to keep up faith and hope in the hearts of all, who retained any faith or trust in Providence. Here is Micah, among the latest of the prophets, pointing out and naming the birthplace of the coming Deliverer, in wondrous words, such as only inspiration could have dictated:

"And thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth to me, who shall be ruler over my people Israel; whose goings forth have been from of old, from everlasting."

And the holy Daniel catches the inspiration, and is even more explicit, indicating the very time when the promised Messiah was to make his appearance, saying:

"Seventy weeks are determined upon thy people, and upon thy holy city to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. Know therefore, and understand, that, from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks; the street shall be built again, and the wall even in troublous times. And after threescore and two weeks, shall Messiah be cut off, but not for Himself; and the people of the Prince that shall come, shall destroy the city, and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And He shall confirm the covenant with many for one week; and in the midst of the week, He shall cause the sacrifice and the oblation to cease, and for the over-spreading of abominations He shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate."

Wonderful revelations! in which the prophet, four hundred years before the time, not only shows when He was to come, but why He was to come—"to finish the transgression"—"to make an end of sin"—"to make reconciliation for iniquity"—"to bring in everlasting righteousness." No uninspired poet or sage could have written these words. But what is this we have in Malachi, the last of the prophets?

"The Lord whom ye seek shall suddenly come to His Temple, even the Messenger of the covenant, whom ye delight in; behold, He shall come, saith the Lord of hosts."

Thus it was that by a long series of these heavenly oracles, the way was prepared for the manifestation of the Son of God; and the world, and especially the Jewish people were not taken by surprise, when the Messiah came, as if it were an unlooked-for event. There was a general expectation, not only among the people of Israel, but in some of the neighboring nations the minds of men had become imbued with the idea, that some unusual event was soon to happen; that some wonderful person was about to be born, who was to introduce great changes, and perhaps, initiate that golden age which poets and sages had long foretold.

There is no doubt this general expectation had grown out of the promises and prophecies, a few of which have been enumerated, contained in the sacred books of the Jews. They had constant intercourse with the surrounding nations.

There were thousands dwelling in almost every country, and they had spread abroad the knowledge of the faith, and hopes, and brilliant expectations, in which they had grown up from childhood; and this knowledge had grown till all the nations had caught the enthusiastic feeling, and shared in the general expectation.

In imperial Rome itself, at the period of which we speak, there was a general looking for, of this "desire of nations." When Octavius was born, heir to the throne of the Cæsars, Virgil, the poet laureate of Rome, alluding to the event in one of his most beautiful odes, could not refrain from an apostrophe to the child, in which he expresses the hope that he was the

promised heir of the world, under whose reign all were to be blessed.

In the East, in Chaldea, and Persia, whither the ten tribes had been taken captives eight or ten centuries before, they had carried with them their traditions of the promised deliverer, and by this means the whole East had been pervaded with the same great idea, that some extraordinary personage was about to be born into the world. Hence, we read of the journey of the wise men of the East to Bethlehem, to see and worship Him who was born King of the Jews. They were the Magi—the learned men of the East, who devoted the most of their time to the study of astronomy. Having discovered a new star, they were led to the conclusion, doubtless by a divine impulse, that this star betokened the birth of Him who had become "the Desire of nations." Following the light of that star, they were brought to Jerusalem, and then to Bethlehem, the city of David, where they found the infant Jesus. "Immediately they fell down and worshipped him; and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh." These wise men of the East, under a Divine impulse, were the first to pay religious adoration to the infant Saviour. There are those who believe it probable that Zoroaster, who flourished in Persia about this age, may have been one of those wise men who made that memorable pilgrimage to Jerusalem, to do honor to the new-born Saviour of the world. This is the record concerning their visit:

"Now when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise men from the East to Jerusalem saying: Where is He that is born King of the Jews? For we have seen His star in the East, and are come to worship Him. When Herod heard these things, he was troubled, and all Jerusalem with him."

Now, when, in the simple light of history, we look at this array of facts, and this long record of prophecy, extending through a period of four thousand years in a direct line, and pointing, as with unerring finger, to one and the same remarkable personage that was to be born—and moreover, when we find the whole world in a state of excitement and of general expectancy, waiting and looking for some uncommon person to make his appearance in the world—and when we notice that these predictions or promises are preterhuman or preternatural in their character, being such as we could not expect to find in any writings of human origin—and notice, also, the remarkable accuracy with which all, at last, were fulfilled, as to time, place, and circumstances, here is a moral phenomenon which has no parallel in the history of the world, and which is not to be accounted for, except on the truth of prophecy, and the superhuman character of Him who was predicted. Let our modern sceptic look at the facts. There are the prophetic oracles scattered through the Old Bible. That Bible was translated into Greek by the Seventy, three hundred years before the birth of Christ, and copies, in Hebrew and Greek, scattered through the world before the consummation. That fact is, in itself, as great a miracle as any reasonable man ought to require.

We have said that the Incarnation of the Son of God is the event, or was the event which divided the history of the world into two portions; the lines of one portion running forward, and the lines of the latter half extending backward to that great event, as if it were the axis on which the whole moral world was destined to turn. This is certainly true, as we have seen, in reference to the ages that preceded the event. Now let us inquire as to the centuries that have elapsed since that event—the Incarnation.

It is not to be denied that the coming of Christ in the flesh was the event that has changed the world—revolutionized nations—put a new aspect on the face of things—changed laws and customs—introduced new modes of thinking and philosophizing, and now, even forms the warp and woof of the history, and the very literature of the civilized world. These facts are undeniable.

No one can even write a letter on business, without putting down the figures that indicate the very date of the birth of Jesus. The Christian era is the world's grand epoch. When we write A. D. 1881, in our bonds, or notes, or letters, we mean thereby to indicate that just one thousand eight hundred and eighty-one years ago, the Son of God was born into the world. Even infidels make this confession. They cannot help themselves. They may not believe much in Jesus. They may even regard him as an impostor, or a pretender. Yet they cannot indict a letter to a friend with a date affixed to it, without saying, that, just so many years ago, the Incarnation of the Son of God took place. At a very early period, that date was adopted as the world's greatest epoch.

The Roman Empire itself, in a distant province of which Jesus was born, at an early day became revolutionized by His doctrine, and adopted the Christian era as their period. The Imperial city, the centre of an empire numbering sixty millions of people, had, within a very limited period, displaced its thirty thousand false gods, and substituted the simple worship of Jesus.

An order of the emperor, A. D. 325, convened a council, consisting of the most learned bishops and presbyters in all the provinces of the empire, to settle the question of the Divinity of Jesus, against a certain heretic whose name was Arius, who had questioned His Divinity. But Arius was condemned; and that grand council of the civilized Roman world, passed a decree, that Jesus is God—one with the Father, and equal to the Father. That decree did not make Jesus a god, in the manner that deities were often created by councils and decrees, since He had been worshipped by all His followers from the beginning. But that learned council met together, to pronounce against the heresy of Arius, and to confirm all true believers in the true Christian faith—the system of doctrine which they had believed from the day of the Lord's resurrection. That decree has never been reversed.

In the civilized and Christian world, He has been revered and worshipped as God ever since that decree of the Council of Nice. If Jesus had been only a mortal man, on what principle, or by what theory could our sceptical philosophers explain the concatenation of these remarkable facts? For they only supplement

the array of remarkable predictions which preceded His advent. What now reads as history is only fulfilled prophecy.

There has hardly been any history made or written since the advent of Jesus into the world, that has not His name and His doctrine more or less mixed up with it. Tacitus and several other Roman historians, almost cotemporary with Jesus, began to make mention of His name in their books. Josephus, the Jewish historian, who lived a few years after, could not complete his great history without having something to say about Jesus. And then, since his day, there are no writers of any note, whose works have come down to us, who have not had a great deal to say about Jesus, and the progress of his cause. There has been no historian, or other writer of any merit now for long centuries past, who seemed able to find any other theme for his pen, but the religion of Him who has turned the world upside down.

The literature, no less than the history of nations, is pervaded throughout with the influence that circles about the name of Jesus. We can hardly take up a volume of poetry, or fiction, or other literary production, that is not full of the name of Jesus. Indeed, we scarcely know how an author would go about writing a book that he would expect to have read, who should leave out Jesus. Even many of those who have written against Christianity, have gained the most of their celebrity as authors, by what they have written on the great theme, even though they wrote in opposition.

There is a class of minds, who are doubters and sceptics—they dwell in doubting-castle. And no matter

what the cause be, they must know what can be said on the other side. What would the world know about such an author as Strauss, or M. Renan, if they had not, each, written the life of Jesus? These works have procured for them, the ephemeral reputation which they have achieved as writers. They have left nothing else to survive their own day. A writer who wants to gain reputation, or pelf, cannot afford to ignore the great fact of the incarnation of Jesus in the first year of the present era. For this is the great fact of the world, that forms, as before remarked, the warp and woof of its history.

I shall devote the remainder of this chapter to the consideration of the following postulates:

I. The system of moral government must have proved a failure, without the incarnation.

II. There could have been no salvation without the incarnation of Jesus.

III. It will bring more glory to God, than would have been possible without it.

IV. It will bring more happiness and joy to the intelligent universe of God, than would have been possible without it.

V. It is no objection to the doctrine of the incarnation, that a finite creature cannot fully comprehend it.

This whole subject, as was before distinctly intimated, is purely a matter of Revelation, and does not come under the head of natural science. But the fact, that it belongs properly to Revelation, is no reason why, as a study, it is to be ignored or neglected. Reason assures us that there must be a line of demarcation between things knowable and things

unknowable; and that the things which lie beyond reason, must belong to Revelation, and remain forever unknown, if not revealed. In eloquent words, the author of "Beulah" wrote: "Put the Bible out of sight, and how much will human intellect discover concerning our origin—our ultimate destiny? In the morning of time, sages handled these vital questions, and died not one step nearer the truth than when they began. Now, our philosophers struggle honestly and earnestly to make plain the same inscrutable mysteries. Yes, blot out the records of Moses, and we should grope in starless night—for notwithstanding the many priceless blessings it has discovered for man, the torch of science will never pierce and illumine the recesses over which the Almighty God has hung His veil. Here we see indeed, as in a glass darkly. Yet we believe the day is already dawning, when scientific data will not only cease to be antagonistic to scriptural accounts, but will deepen the impress of divinity on the pages of Holy Writ; when the torch shall be taken out of the infidel's hand, and set to burn in the temple of the living God; when science and religion shall link hands."

The things which most concern the happiness of man in this world, as we know, are those which he cannot find out by his unaided reason. Blessed is he who can submit his reason and his will to be taught by Him who is the Maker of all.

I. Our first postulate is, that without the Incarnation of Jesus, the moral system must have been a failure. Christ became incarnate in order to uphold, and to perfect the system. He said that He came to "ful-

fill the law." He said that He came to seek and to save that which was lost, which he could do only by taking their law-place, and suffering its penalty in their room. Paul said that he magnified the law and made it honorable. This explains the object and the purpose of His mission into the world. It was to sustain and uphold the moral government.

When man fell, he came under the curse of death, and we have seen that there was no finite being, who could satisfy the demands of the law for him, and that if the law had been permitted to take its natural course, he had been hopelessly and forever lost. Therefore, Jesus, the Second person in the Trinity, was manifested in the flesh—was made under the law that he might redeem them that were under the law.

Man had sinned—and man had to die. If an angel, or some other being had died for man, it would have been no atonement. Therefore, Jesus became a man to the end that he might suffer for man. As a man He fulfilled all the righteousness of the law; and as a man He suffered the just penalty of the broken law. It was in this way that "He magnified the law and made it honorable."

Some weak minds have imagined that it was the Godhead which died in the person of Christ; and that the suffering which he endured, touched His Divinity. The least that we can say of such an assertion is, that it is preposterous, not to say impious. God cannot die. Nor could God, as God, obey a law, or a rule of conduct that was made for man. Therefore, that He might do all this for man, He had to take on Him the nature of man.

Others, again, in defiance, equally, of reason and Scripture, have computed the amount of penal sufferings, which one sinner had incurred, and have multiplied that amount by the number of sinners saved, and they have concluded that Jesus must have endured a penalty equal to the whole aggregate amount of suffering, thus multiplied by the millions who were to be saved by Him. As it is certain that one single human being could not endure the pain and agony of millions of deaths compressed into one, they must believe, that if He suffered so much, the suffering must have reached His Divine nature—that it was God who died, not man.

If there had been only one sinner, instead of a whole race to be saved, Jesus must have made just the atonement which He made for the entire race, or that one sinner could not have been saved. He could not have saved himself. No created being could have saved him. The same satisfaction that would avail for one sinner, would avail for any number of the same race, because the intrinsic value or merit of the atonement comes from the union of the two natures, the human and the Divine in the person of Christ, whereby the Divine could do the work of humanity, or suffer the pains of death, thus, as it were, becoming finite; and also the finite becomes infinite; and the sufferings of Christ are as efficacious as if they were the sufferings of a God, because He is both God and man.

II. The second postulate affirms that there could have been no salvation—no scheme of mercy without the Incarnation. This is but a legitimate conclusion

from the foregoing. The scheme of grace, as revealed in the Gospel, is only the supplement of the scheme of moral government. It is the indefinite extension or carrying out of that government. When the subjects of that government, by transgression become involved in death, if the penalty is executed against them, they die; and that would be, virtually, the end of moral government, as, without subjects, there could be no government. Therefore, to perpetuate the moral dispensation, some way had to be devised to maintain the law, and to meet its sanctions, as Jesus has done, whereby the law is upheld in its integrity; and more than that, as the apostle says, it "has been magnified and made honorable."

As this proposition is simply a deduction from the preceding one, it is sustained by a similar course of reasoning, and I proceed to the third proposition, viz.:

III. That the Incarnation will bring more glory to God, than would have been possible without it. This can be made intelligible to any cultivated and devout mind.

In Chapter IV., Part Second, it was shown that a physical system is possible, without any moral system, and that, as geologists believe was the case, there might have been a material world in existence for vast geological ages, before the age of man, when there was no life, only in the horrible monsters of the deep, which never could know anything of God, and which He made and governed by His attribute of Omnipotence—by physical force alone.

This physical system might have been perpetuated

indefinitely and forever, as well as for a few vast geological periods. But where would have been the glory to God, when there was no man nor other intelligent being, who could discover the wisdom, the power, or the goodness of God in His works, or render praises to His name?

If God was holy in His nature; if just; if a God of love, it was essential to His glory to have an intelligent universe, to whom he could display these perfections. It was to this end that He brought the present universe into existence—"Thou hast made all things for thyself; and for thy pleasure they are and were created." Could the Lord have constituted the universe as it is, for any other, or for any better end, than His own pleasure?

We are not of those who believe that the universe *growed* into existence, or that it sprung up of chance. Plainly, it is the result of intelligence. It was made for an end, and it was made according to a plan. It was ordained for the glory of God.

We have seen how the moral system was brought in for the manifestation of the moral perfections of God—His holiness, justice, and mercy, which could not have been displayed under a dispensation, exclusively physical. We have seen how the dispensation of reward and punishment—of good and evil—life and death, was introduced in order to place free moral agents on the merit of their own free volitions and moral conduct. It was only in this way that the divine principles of holiness, justice, and mercy could be displayed.

The crowning excellence in the Divine character, if we may give a preference to one attribute over

another, is mercy. We have seen how God manifested His mercy—His grace—His love—for they are all the same—in giving His Son to die for the guilty race of Adam, even when they were lost beyond the hope of redemption—so lost that no finite being could bring deliverance, or even devise a way of escape. This is the exhibition he has given us of His character.

"GOD IS LOVE!" This is written in the sacred pages. But if we turn our eyes towards the Cross, we read it there in such letters as were never written on parchment or in a book. O there is not a holy intelligence in all the bright worlds above, nor an unholy, fallen Spirit in the regions of the lost, who can read the inscription written in letters of crimson on the cross, and not know that God is love! Not one can go down to those dark regions, passing by, in the very sight of the cross, and trampling on redeeming blood, without a burning conviction, not only that God was just and holy, but that God was love! And this will constitute the severest part of their hell, to know what love they had slighted!

IV. The fourth proposition affirms that the Incarnation will bring more happiness and joy to the intelligent universe, than would have been possible without it. Knowledge is the food of the mind, even as we say that bread is the aliment of the body. But the knowledge of God is the highest kind of knowledge, and it is absolutely essential to the happiness of intelligent beings, created originally in the likeness of God.

There may be degrees in bliss, just as there are

gradations in the scale of knowledge. And the rising or the sinking in the former scale, will be in the ratio of the rising or the sinking in the latter scale. We could not suppose the soul of a second or a third rate Christian, with just a little knowledge, and barely able to pass the ordeal that lets him into the upper kingdom, to be endowed with the same capacity for happiness as the soul of the apostle Paul, who had scaled the heights of all knowledge.

"One star differeth from another star in glory." We would not say that an ignorant rustic or clown, who knows not the alphabet of his mother tongue, has an equal capacity for high, pure, and rational enjoyments, as a Bacon, a Locke, or a Newton.

We admit that even the dumb animals have a capacity for a certain degree and kind of animal pleasure, consisting in the gratification of their animal instincts. But we never dignify that kind of animal pleasure with the name of happiness. And there is a class of human beings—animals—whose mental faculties have been so neglected, and whose souls are so steeped in sin, that they have no idea of any pleasures of a higher nature than those which they share in common with the brute-creation ; so that they seem to be but a little above the level of the lower animals, whom, instead of envying, we pity. They seem *contented*—but we do not say, they are *happy*. It may be true that to them "*ignorance is bliss;*" but it is bliss that no pure and cultivated mind is disposed to envy. If their mere negative enjoyment can be called bliss, it is the bliss of the inebriate, or the maniac, sporting and dancing in wild glee, on

the brink of a yawning abyss, unconscious of any danger; or it is the contentment of the ox crowned with garlands, while being led to the slaughter.

In a former chapter, the proposition was elaborated, that the purest and the highest knowledge, and the only knowledge that can ultimately satisfy the cravings of an immortal mind, is the knowledge of God. In the Incarnation of the Son of God, the Divine Father has made known the loveliest phase of His character, since it was thus that He manifested His love. And what can the human soul desire more, than to know that God is love? That is the knowledge I want while I live—which I shall want when I die, and when I shall enter the borders of the unknown land—to know that God is love! With that knowledge I shall be forever blest! Without that knowledge, all other knowledge will count for nothing!

V. In the fifth and last place, we say, it is no objection to the doctrine of the Incarnation, that it is mysterious. For the truth is, we can hardly think of anything in nature, or Providence, or Revelation, that is not as incomprehensible as this mystery. It is surprising that anybody should bring such an objection against any doctrine of the Scriptures. The minutest things as well as the greatest that come under our notice, are wrapped in mystery. I can no more tell how I exist, than I can tell how the great universe was framed.

Who can explain how the minute crystal is formed, that, as an essential factor, enters into the frame work of so many material forms, both animate and inanimate?

"So minutely has nature wrought her geometrical patterns, that they are found to reappear, after the most minute subdivision. The geometric stamp is impressed on the minutest particle. The die is inwrought beyond the farthest process of cleavage, or mere mechanical division. Shiver the crystalline mass as we may, the figure still lives. Where form is so deeply and curiously impressed, we must surely recognise a former. Nature's admirable geometry irresistibly points to nature's geometer."

Here is a mystery in nature, before which even the sceptical scientist has to bow in profound wonder, confessing his ignorance. How does each minute particle of matter that enters into the mass, get its exact and perfect geometrical figure, and why is every atom in the mass shaped precisely alike—a cube, a rhomboid, or some other geometrical figure, as if each one had been cut and fashioned according to one exact pattern, and by a perfect master of his art? No one can explain this, no more than he can comprehend how God exists, or unravel the mystery of the Incarnation.

If we would reflect for a moment, we should be able to see mysteries in ourselves—mysteries in the stars —mysteries in the crystal drop of water—mysteries in the flake of falling snow—mysteries as inexplicable to finite reason, as any that are contained in Revelation.

How wonderful to think that the human heart beats with a force equal to sixty pounds, eighty times in a minute, without tiring! This is one among a thousand mysteries connected with our life. Can any scientist solve this mystery?

Again, who can tell, where is the point of contact between mind and matter? We are very conscious of the fact that we think—but how we think, we are not conscious. We don't know how the process is carried on. But we know that we think, and we know just as well, that matter cannot think. Therefore, we conclude that there is something which we call mind—something which is not matter, and which can think—and that is all we can know about it. The mystery is just as inscrutable as any doctrine of Revelation. The man is a fool, who resolves to believe nothing which he cannot comprehend, since he could not be absolutely sure that there is anything in the universe which he would believe.

A *reflection*. With a reflection I close this chapter. In this, and the two preceding chapters, the final cause of things has been unfolded. God is love. God's nature is eternal. God always loved. It was a social love, and love is an active principle. Therefore the love of God had to find some outward expression. Hence the eternal purpose of Grace in Christ. The church redeemed by the blood of Christ was born of this love. "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." We may spend eternity on this one thought, but we shall never be able fully to grasp it. God was rich, was blessed in the love of His Son, and the Son was rich in the love of His Father. And this love between the persons in the blessed Trinity, was perfect, and full, and might have continued forever. But they had no kingdom of love—no subjects of grace, who could

experience, and know the depth, and height, and length, and breadth of that love. The stars and the planets could not love God. They could shine to His glory, and that is all. And God could not love the stars, and the suns that shine to His glory. He could pronounce them good, and that is all. The plants, and the animals endowed with instinct, and governed by physical laws, could not love God, and God could not love the flowers, the plants, and the inferior animals. He could pronounce them good—very good, and that was all. The principalities and powers, in heavenly places, who were created holy, who never knew anything of the nature of sin, nor of the need of a Saviour, cannot love God. They can adore and worship Him, and they cannot do otherwise, for that is their nature. And God cannot love those sinless beings, as He loves those who have known His love through the redemption of Christ. He is well pleased with their existence, for they occupy a glorious sphere, but they cost Him nothing, only the word that spoke them into existence. He never lavished upon them the riches of His love. He wanted an order of subjects on whom He could pour out all that wealth of love that was in His heart from eternity. But to obtain such subjects of grace, and to lavish His love upon them, Jesus had to die, and to pour out His blood. This was the reason that He became incarnate, and He consented to this from eternity. Now He has a kingdom of love, and this is His reward. Millions of subjects have been willing to show their love to Him, by dying for Him. Every one redeemed by Him, would be willing to die for Him. And if they cannot

die for Him, they will show their love to Him by suffering for Him—by bearing the cross, by enduring tribulation, or persecution, or afflictions. In some way they will want to show their love. He calls them His "*jewels.*" This is His reward—this the joy that was set before Him, on account of which "He endured the cross, despising the shame, and is now set down at the right hand of the throne of God." It was wholly a voluntary thing on His part. He could have got along very well through the eternity to come, as well as in the eternity past, without a kingdom of love —and without any of this suffering. But any one who is the least in that kingdom of Grace, and has felt His love, would be willing to say that if he owned ten thousand worlds, he would willingly give all to be a subject of that kingdom of love.

CHAPTER IV.

The Human Character of Jesus.

Two natures in one person—When the union was constituted—Born of a virgin—Announcement of Gabriel—The difficulty with Joseph—How he was reconciled—An objection by an infidel—Guilt of rationalists—Jesus as a Teacher—Peerless wisdom and purity of doctrine—Sermon on the Mount—Testimony of Daniel Webster—Testimony of Renan—His wise and appropriate answers—Beyond criticism—His manner of life—A character without spot or blemish—No personal ambition—Unlike all others—Would not be a king—Without covetousness—Never known to take fee or reward—His voluntary poverty—Few followers—His humility—Example, blessing the little children—Meekness of Jesus—Never retaliated a wrong—Never showed anger—Proofs of His meekness—His piety as seen in His life of prayer—His physical manhood—No inspired account—Letter of Publius Lentulus—No reason to doubt its authenticity—The conclusion—Pilate's question—The question for every human being—Multiplying copies of the Record.

JESUS was God, and Jesus was man—true God, and true man—now, henceforth, and forever, the God-man—having the two natures united in His person. As God He had no origin—no beginning. He existed from eternity. His "goings forth were from of old, from everlasting." The prophet calls Him the "Everlasting Father," or, as we may read it, "*the Father of Eternity.*" But as a man, His existence had a beginning. He became a man when He was made under the law, to redeem them that were under the law. He was made "in the likeness of flesh," but without sin, and became human when He was con-

ceived in the womb of the virgin by the Holy Ghost. It was thus that the union of the two natures was constituted.

I purpose, in this chapter, to dwell on the humanity of Jesus—to give a bare outline of His human character, as He walked this earth, and as He appeared among men. I am aware that this attempt will be a failure, and that I shall come far short of giving a true description. I am not vain enough to think myself competent to such an undertaking. And I expect that readers will say, this is the most defective chapter in the whole work. How shall I attempt a portraiture of one who was absolutely faultless? How would any writer, all imperfect himself, and who never saw a human being that was without sin, go about to describe a sinless character? Where would he find his ideal? From what source would he obtain his ideas in order to sketch such a character?

All that I shall aim to do, will be to present some of the general features, or outlines in that perfect character, as I find them drawn by the pen of inspiration. My work would be defective in a very important particular, if I should altogether omit such a general outline of the human character of Jesus. The fact that one such character has appeared in the world, is as great a wonder as any miracle that was ever wrought, since time began. It is sufficient, in itself, to stop the mouth of every infidel.

Before giving the principal traits in that character, it may be proper briefly to advert to some of the circumstances that accompanied His birth into the world. He was to be born of a virgin. The prophet said:

"Behold, a virgin shall conceive, and bear a Son, and shall call His name Immanuel."

Of course, the infidel rejects this prophecy. But there it is, written some seven hundred years before the event. Was it accomplished in the birth of Christ? The world never witnessed another birth like it. Let us read the record in the New Testament.

"The angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came unto her, and said: Hail, thou that art highly favored; the Lord is with thee, blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary; for thou hast found favor with God. And behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call His name Jesus. He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob forever; and of His kingdom there shall be no end."

This was no ordinary event that was announced by the angel. When the fulfilment of all prophecy was to be consummated, it was fitting that Gabriel should be commissioned as the angel from heaven to break the tidings to Mary. There is this farther account in connection with the birth of Jesus:

"When as His mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph, being a

just man, and not willing to make her a public example, was minded to put her away privily."

Joseph was a natural man, and, therefore, could have had no idea of an immaculate conception. In the circumstances he acted as any other man would have done. Yet afterward, Joseph took unto him his espoused wife Mary. Of course, all suspicion as to her infidelity to him, had been removed from his mind. The evidence that had convinced him was of such a nature as to leave no doubt. While he was meditating on the scheme of putting her away, an angel appeared to him, saying,

"Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call His name Jesus; for He shall save His people from their sins."

And the narrative adds:

"Then Joseph being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife; and knew her not till she had brought forth her first born Son, and he called His name Jesus."

Joseph was perfectly satisfied. And we may certainly conclude that no evidence short of a demonstration, as the miraculous interposition was, would have convinced him or any other man in the same or similar circumstances. For there never was a human birth like it. And no rationalist believes such a birth to be possible. This was the argument of Strauss, a great German infidel, against the Divine origin of Jesus. He wrote, in his "Life of Christ:"

"However obscure the physiology of the fact, it is proved by an exceptionless experience that only by the concurrence of the two sexes, is a new human being generated."

And this opinion is adopted by all who believe that Jesus was only a natural man. They have to say that Joseph or some other man was his natural father. And taking this position they have to say further, that Joseph, and Mary, and Jesus Himself entered into a conspiracy to palm off on the world, the most stupendous and the most successful fraud ever known, even exceeding that of the false prophet, Mahomet, six centuries later. But Jesus claimed to have a Divine origin. He always asserted that He came down from heaven, and that God was His Father. And He certainly was sincere in this claim. But if He had only a human origin, and was born like every other man, He must have known it. And Joseph and Mary must have known it. Who can believe that they entered into such a conspiracy to deceive the world? I will quote here the word of Jesus:

"Whosoever shall fall on this stone, shall be broken, but on whomsoever it shall fall, it shall grind him to powder."

But if, now, we take but the most cursory glance at the earthly life of Jesus, and His doctrine, while He went about amongst men as a Teacher, they will furnish the best vindication against the charge of imposture. And let us look first at the surpassing wisdom, beauty, and sublimity of

His Doctrine.

It is admitted by both friends and foes, that no

greater or wiser Teacher of morals and religion has ever appeared among men. He was an infallible Teacher, because He never made any mistakes. No one—not even any enemy has ever been able to point out a single error in His teachings. He was absolutely perfect in wisdom. And yet it is not known that He ever attended any institution of human learning, a single day in His life. Even those who rejected Him in His lifetime, had to confess His wisdom like many in the present day, who, while they deny the divinity of Jesus, have to admit the extraordinary wisdom and purity of all the sayings and doctrines ascribed to Him. There is great inconsistency in this. For, if, as they say, Jesus was only a man and an impostor, who had never had the advantages of education, but was brought up as a carpenter, how do they account for the fact that He was the sublimest Teacher of morals, who ever appeared on earth?

It is testified that when Jesus taught in the Synagogue, in His own native village, they were astonished, and said, "whence hath this man this wisdom, and these mighty works? Is not this the carpenter's son? Is not His mother called Mary? and His brethren James, and Joses, and Simon, and Judas? and His sisters, are they not all with us? Whence then, hath this man all these things? And they were offended in Him."

"They were offended in Him!" Strange record! And yet how exactly in accord with the conduct of every succeeding generation of men! They are offended in Jesus, while they admit the sinless purity of His life, and concede that no man ever spake as He

did. It may be appropriate here to quote a few verses from that sermon of sermons, the Sermon on the Mount, as a specimen of the general tenor of His teachings:

"Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Blessed are the meek, for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness, for they shall be filled.

Blessed are the merciful, for they shall obtain mercy.

Blessed are the pure in heart, for they shall see God.

Blessed are the peace-makers, for they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

Blessed are ye, when men shall revile you, and persecute you, and say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you."

Take another brief quotation from the same sermon:

"Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill.

For verily I say unto you, till heaven and earth shall pass, one jot or one tittle, shall in no wise pass from the law, till all be fulfilled.

Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

For I say unto you that except your righteousness

shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

It might enhance, still more, the value of these pages, to quote the whole of that immortal discourse on the Mount. For every word and every sentence in it, as Solomon says of words fitly spoken, would be like "apples of gold in pictures of silver."

Daniel Webster once said, concerning the Sermon on the Mount, that, if all other evidence were wanting, this alone proves that Jesus was more than a man—that He was divine, as it could not have been the production of any ordinary mortal.

But we have some in our day affirming that the Sermon on the Mount, if ever preached at all, was the production of a natural man—a man without education—an impostor, and a pretender at the best. Let us look at another specimen of the instructions that were wont to fall from the lips of Jesus. It is taken from His conversation with the woman of Samaria. Jesus said unto her:

"Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what; we know what we worship; for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him. God is a Spirit, and they that worship Him, must worship in spirit and in truth."

No pagan nation in the world ever entertained such high and correct notions concerning God and the na-

ture of religious worship, as are inculcated in these brief sentences. M. Renan, who attempted to write a life of Jesus, comments on the above passage as follows:

"On the day when He (Jesus) pronounced these words, He was indeed the Son of God. He, for the first time, gave utterance to the idea upon which shall rest the edifice of the everlasting religion. He founded the pure worship, of no age, of no clime, which shall be that of lofty souls to the end of time. Not only was His religion that day the benign religion of humanity, but it was the absolute religion; and if other planets have inhabitants endowed with reason and morality, their religion cannot be different from that which Jesus proclaimed at Jacob's well."

It is wonderful that one who had no faith in the divinity of Jesus, could have given utterance to the above eloquent tribute. We believe, with Renan, that the inhabitants of other planets, endowed with reason and morality, will worship God in the manner proclaimed by Jesus—that there will be one religion for the entire universe. Whatever the occasion was which drew forth the remarks of the Saviour, whatever the circumstances that surrounded Him at the time, or whatever class of persons He happened to address, He always made use of the words most fitting the occasion, the time, the circumstances, and the people to whom He spoke. He never made a mistake.

When His enemies crowded about Him, as frequently they did, to catch something out of His mouth, and when they put hard questions to entangle Him, and make Him commit Himself so that they might accuse Him, He always answered wisely and

discreetly, so that they were astonished at His answers. They could not entangle Him. They could find nothing in His words whereof to accuse Him.

For example, when they asked the question, "Master, is it lawful to render tribute unto Cæsar or not? He immediately asked them to show Him a penny; and looking at it, He asked whose image and superscription is this?" And when they said, Cæsar's; He responded: "Render therefore, unto Cæsar, the things that are Cæsar's, and unto God the things that are God's." There is no philosopher, living or dead, who could have exceeded the wisdom and fitness of that answer. If He had said that it was right, or lawful, to give tribute unto Cæsar, He would have rendered Himself odious and unpopular among the people, as they were impatient of the Roman yoke. But if He had answered that it was not lawful to give tribute, they would have accused Him to the Roman authorities as a dangerous and seditious person, and would have procured His arrest—so that no matter which way He had answered the question, He would have got into trouble.

Many a wise man would, perhaps, have said, that he could not answer; or, would have evaded a direct reply. But not so with Jesus. He answered promptly, and gave the only appropriate answer which the question admitted. And all the people were astonished. And such scenes as this were enacted over and over again, almost daily. Jesus never taught sedition. On another occasion we read that certain Scribes and Pharisees came to Him, which were of the Jews, saying:

"Why do thy disciples transgress the tradition of the elders? for they wash not their hands, when they eat bread. But He answered and said unto them, why do ye also transgress the commandment of God by your tradition? For God commanded, saying, honor thy father and mother; and he that curseth father or mother, let him die the death. But ye say, whosoever shall say unto his father or his mother, it is a gift by whatsoever thou mightest be profited by me, and honor not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect, by your tradition."

It would be impossible to conceive how a more just and timely rebuke, or in more fitting terms, could have been administered against their hypocrisy. They could trample under foot the positive ordinances of God, while they pretended to be very zealous for the traditions of the elders. Jesus shows their inconsistency, while He rebukes them for their sin; and yet He did it so that they could not possibly take offence at His reproof.

And, so on every occasion Jesus showed Himself equal to the emergency, always uttering the most appropriate words at the proper time, and the most suitable for the occasion and the hearers. No such character ever appeared on earth before Him, and none such will ever be seen on earth again.

At a very precocious age, even in early childhood, Jesus manifested the same wonderful intelligence. At the age of twelve, St. Luke tells us, He was found in the temple at Jerusalem, "sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard Him were astonished at His understanding and answers."

This argument from the human wisdom of Jesus, is one which, if there were no other, ought to establish His claim to be the Son of God. His sayings are beyond criticism. On one occasion it is said that "all the people bare Him witness, and wondered at the gracious words which proceeded out of His mouth." And yet, a little while after, the very same people led Him to the brow of the hill, on which their city was built, that they might cast Him down headlong." This incident in His life shows what human nature is. We often witness similar illustrations.

The popular French author, M. Renan, before quoted, pronounced Jesus the Son of God, on the day when He uttered those wonderful words—never before uttered, and containing the sum of the religion of the universe; yet he writes a book "to cast Him down headlong," if it had been in his power—to prove that He was not the Son of God, but only a pretender.

His Manner of Life.

Let us now look at the human character of Jesus, as exhibited in the manner of His living, and in the human excellences and virtues that adorned His character. It was a character without spot or blemish. Under the old dispensation, the lambs intended for sacrifice had to be without spot or blemish, as they were types of Him who was to be the great sacrifice for sin, called, therefore, "the *Lamb of God.*"

The testimony concerning His human character is, that, "He knew no sin"—that He was "holy, harmless, undefiled, and separate from sinners"—"neither

was there any guile found in His mouth." He was "meek and lowly" in the temper of His mind—He was without personal ambition—He was perfectly free from the sin of covetousness—He never sought His own personal ease, pleasure, or emolument, but He went about doing good. He was kind, tender, gracious in His disposition, always ready to relieve the wants of the afflicted and distressed, when they applied to Him. Let us look at His character in several of these features now enumerated, especially those wherein He differed from, and rose so far above ordinary mortals.

1. And first, let us observe that He was without personal ambition, in which respect He was certainly an exception among men. An aspiring disposition is common to all men. It seems, indeed, to be inseparable from human nature, as it now is. We see the germs of it even in young children, in their rivalries and jealousies, and their efforts to get one above another. We see exhibitions of it in every condition of society, and in every sphere wherein men are called to act.

Every man who has education, or talents, or gifts of any kind, begins to aspire to place or distinction, or power and pre-eminence among his fellow-men. This is the fruitful source of contentions, and feuds, and wars in every country. How often the peace of cities and whole nations is threatened by the personal ambitions of men, who seem to recognize no divinity but that which they imagine to be their own rising star, and who are willing to wade through blood to attain to distinction or a throne.

Jesus had not a spark of this ambition in His nature, and yet no man ever possessed more popular talents. No man was ever more followed or flattered, and no one ever made a more favorable impression on the mind of the populace than Jesus. He could have made Himself a king, if He had possessed any aspirations of the kind. It would have been an easy matter to have taken possession of the temporal throne of His father David. For on more than one occasion the multitudes who followed Him showed a disposition to take Him, even by force, and to make Him their king. But Jesus had no such ambition. He came into the world for a very different end. And it is recorded that He had to tear Himself away from the people—to hide from them—to go into the desert or the mountains, apart by Himself, to keep from being made a king. This is a singular record, and one that is not true of any other genius, who has ever made his appearance on the stage of human action. Jesus was entirely indifferent to the honors of this world. If He had been only a man, it is not credible that He should have pursued the course He did. It is against human nature to show such indifference, and even repugnance, to the honors, and the distinction that cometh of the world.

2. Again, His character, as portrayed in the New Testament, shows that He was absolutely free from the sin of covetousness. He sought not His own. There was nothing like avarice in His nature. Jesus was born very poor, and He inherited no wealth. But if He had coveted these things, He could have had riches and honor to His heart's content.

A man who could raise the dead—who could make the deaf to hear—who could open the eyes of one born blind—and who, with a word or a touch, could heal the sick, the paralyzed, the maimed, and the halt, could have heaped up filthy lucre to almost any extent, by the exercise of His wonderful gifts. It is in this way that others make fortunes and grow rich, if they know anything of the healing art. But it is not known that Jesus ever took a fee, for any of the thousands of cures which He wrought. No matter how, or by what means, they may say, He wrought His cures, whether by the power of God, or by some magical art of His own, or whether, as some of the Jews said, by the power of the Wicked One, it cannot be laid to the charge of Jesus that He grew rich by His profession. or that He ever received a fee for any cure or other act of benevolence performed by Him, during His earthly career. There is not a particle of evidence that He ever did. He spent His life in doing good. But He never received fee or reward. He appeared to be just as indifferent to the pelf of this world, as He exhorted His followers to be, when He said unto them :

"Take no thought for the body, what ye shall eat and drink, nor wherewithal ye shall be clothed; for after all these things do the Gentiles seek; for your Heavenly Father knoweth that ye have need of these things."

I don't know whether it would be even possible for all the followers of Jesus, perfectly to imitate His example, in this indifference to their worldly estate. He never had a home of His own after He left the home

of His childhood. When a certain individual had, probably, seen some of His miracles, and had witnessed the facility with which He could feed thousands of people in the desert, and believed, of course, that He could reward and enrich all His followers; he came to Him, and said: "Master, I will follow Thee whithersoever Thou goest." Doubtless Jesus understood his motive, and immediately He replied to him: "The foxes have holes and the birds of the air have nests; but the Son of Man hath not where to lay His head." We read nothing more concerning that man's purpose or disposition to follow Jesus.

There have been a few who have followed Jesus literally, in respect to the poverty of His life, and His indifference to temporal riches and pleasures, but not very many since the days of fiery trial and persecution. But it may be said of Paul and the other apostles, and many of the early martyrs, that they forsook all, and followed Jesus in His life of poverty and suffering. But they had a motive to sustain them, which Jesus could not have had, on the supposition that He was only a natural man. They believed Jesus to be the Son of God. They believed that He had risen from the dead; and they had an eye to the recompense of reward beyond this life. But if Jesus had been only a man, and if He knew that He had not come out from God, neither went to God again, He had no such hope nor faith to sustain Him in His life of voluntary suffering, toil, and poverty. And we cannot, on philosophic principles of reasoning, account for the manner of life which He led, except on the theory that He was what He claimed to be—the true God as well as a true man.

3. Another trait in the life of Jesus beyond other men, was His humility. This was truly remarkable, when we think of the manner in which He was followed, and admired by the populace. No man ever lived who had greater temptations to be vain and proud. He was constantly thronged with the multitudes who wanted to hear Him—to witness a miracle —to see Him, or to receive some benefit in the way of healing. And they would say, "never man spake as this man"—"never before was any thing so done in Israel"—"truly this is the Son of David." And yet the open admiration and plaudits of the people, did not seem to affect Jesus, or lift Him up with pride. He was, in Himself, a perfect illustration of His own lesson, on the subject of humility:

"Blessed are the poor in spirit"—"He that humbleth himself, shall be exalted"—"Except ye become as a little child, ye cannot enter into the kingdom of God."

This was the doctrine He taught, and His life was the best commentary on His doctrine. While He mingled with His disciples, and with the people, He seemed to be as one of them—He lived and fared like them in all respects. He put on no airs of superiority, or style—He was always as a companion, or a brother, even in the company of the most lowly. We look on this as certainly one of the most beautiful traits in the human character of Jesus!

Even the disciples of our Lord did not know how, fully, to appreciate His character in this respect. On more than one occasion, they seemed to think that the common people made themselves too familiar with

their Master, in coming so near to Him, and making so free; and sometimes they attempted to keep them back. One of these occasions was, when a few godly parents brought their little ones, in order to receive His benediction; which, when the disciples saw, they rebuked those who brought them. When Jesus perceived this, He called them unto Him, and said:

"Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And He took them up in His arms, put His hands upon them, and blessed them."

What a charming incident was this! the greatest among men, followed by admiring thousands, pausing in the midst of a public discourse, to take little children in His arms, and to bless them, because requested to do so by their parents! This was, indeed, like Jesus. But who would have expected to witness an act of kindness like this on the part of any other great and distinguished personage? How the incident here related must have affected the hearts of the parents at the time! And more: who can imagine the effect on the hearts of the little ones themselves, in after years? Happy are all those parents, who succeed in obtaining the blessing of the same Jesus on themselves, and their children.

4. Let us now notice a virtue, very rare among men, because so difficult to practise, that pre-eminently adorned the life of Christ—I refer to His *meekness*. It is said of Moses that he "was the meekest man on earth." Meekness is the virtue or grace that

enables one to be patient and forbearing, under ill treatment—to be patient and submissive, whatever losses or crosses may happen. Christ teaches—and no other natural man ever so taught—that "when thine enemy shall smite thee on one cheek, turn to him the other also"—the plain meaning of which is—let him smite you on both cheeks rather than strike back, or retaliate the wrong. This is a hard saying, some people think; who can bear it? But still, whether they can bear it or not—whether they can practise it or not, it is a part of the moral code taught by Jesus. None of His followers must avenge themselves, or return evil for evil.

Jesus was meek. He never was known to retaliate a wrong, nor resent an insult. "Take my yoke upon you, and learn of me," said He, "for I am meek and lowly in heart, and ye shall find rest unto your souls." It is said of Him, that, "when He was reviled, He reviled not again, neither returned railing for railing." Again, it is written concerning Him, that "He was led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth."

In no human character that has ever been portrayed, does this trait shine out with the beauty and lustre, that it does in the human life of Jesus. Call a man a liar, or even look cross at him, so that he shall feel that he is insulted, and forthwith he challenges the offender to mortal combat, or adopts some other mode of revenge, to show that he is a gentleman, and no coward.

The wise man has said, "he that ruleth his own spirit, is greater than he that taketh a city." Not

many great and wise have been able completely, and at all times, to control their temper.

This may be an infirmity—it is certainly a great weakness in the characters of most men. But there was nothing of this in the character of Jesus. He was never seen in a state of anger or passion. He was never known to be ruffled, or thrown off His balance by the petty annoyances to which, in common with other men, He must have been subjected. But He always maintained the same serene and majestic aspect of countenance and manner, so that though He was in the world, yet in the strictest truth, it may be said that He was not of the world.

If Christ had been only a common man, His attack on those merchants and traders who had made the temple a place of merchandise, would have been perilous, and rash in the extreme, as it is natural for men to defend their goods, and even fight for them, when in danger of being seized or taken from them. It was such a miracle as that performed, when Jesus walked through the midst of the mob and escaped, when they had Him in their hands, and were marching to cast Him down from the precipice; or when they came to take Him with swords and staves, and Judas at their head, when they were simultaneously smitten down to the ground, at the word of Jesus, saying, "*I am He.*" There was divine power put forth. So when He drove them out of the temple, they just marched before Him without the power of resistance, impelled by an invisible force.

An affecting proof of the meekness of Christ, is afforded in nearly the last scene of His life, when He

was a prisoner in the hands of an excited mob, who were howling for His blood. It was then and there that He exhibited Himself as a lamb, unresistingly led to slaughter, and as a sheep dumb before her shearers.

Judas the traitor headed the band who apprehended Jesus, and he had given them a sign, saying, "Whomsoever I shall kiss, that same is He—take Him and hold Him fast." When Jesus saw them advancing upon Him, and Judas with them, He said meekly, "Judas, betrayest thou the Son of man with a kiss?" This was all the resistance He offered—He did not attempt to repel him—He even allowed him to approach, and to implant on His cheek the deceitful kiss, only saying, as if to remind him that He was aware of his traitorous design, "Judas, betrayest thou the Son of man with a kiss?" Could any other but Jesus have acted thus, in the circumstances?

Another and similar proof of His meekness, was that exhibited on the cross, when, after they had scourged Him—and had blindfolded Him—and had mocked Him, and spit on Him—and had crowned Him with a crown of thorns—and had, at last, nailed Him on the accursed tree, He prayed for them with His expiring breath, "Father, forgive them, for they know not what they do!" O sceptic, ponder the words of this touching petition, and be convinced that Jesus was, indeed, the Son of God!

5. It would take a whole volume instead of a single chapter, to sketch even an outline of the human character of Jesus, which it is not my purpose to do. But I must refer briefly to another trait, which He pos-

sessed in an eminent degree, and that was His habit of prayer—of constant and close communion with God. In saying this, it is necessary to keep in mind what has been before fully explained, that Jesus combined in Himself, divinity and humanity—that He was both God and man in one person. As God, He had no need of prayer. It was as a man that He had need of prayer. A prayerless man is always a Godless man. There is no way to walk with God, but to *talk with Him*, and to commune with Him *in prayer*. It is this spirit of prayer, that begets, and maintains an increasing sense of dependence on God, and trust in His Providence. Prayer is, indeed, the gauge of piety; and without it, there could be no piety except in name.

Jesus often inculcated the duty of prayer—"watch and pray, lest ye enter into temptation"—"pray without ceasing"—"enter into thy closet, and when thou hast shut thy door, pray to thy Father which seeth in secret"—"ask, and ye shall receive"—"For I say unto you, that your Heavenly Father is more ready to give the Holy Spirit to them that ask Him, than parents are to give good things to their children." Such are a few of the forms of expression, which Jesus employed to set forth the duty and necessity of prayer.

Jesus abounded in prayer, as we know from the record of His life. It is said that He sometimes went apart from His disciples, by Himself, into some mountain or desert to spend whole night-seasons in prayer. When He took the cup, or when He broke bread at repast with His disciples, He always blessed the food or gave thanks.

In the most trying hour of His life, when He was in the garden of Gethsemane, sensible that the hour was at hand, for which He had come into the world, and when He was now about to drink the cup of suffering to its dregs, He still leaned on His Father to sustain His humanity; and in that awful hour, we find Him falling down in the attitude of prayer, no less than three times; and even in the moment of the greatest agony, when He sweat, as it were, great drops of blood falling down to the ground, it is said that "He prayed the more earnestly."

There are moments when bodily pain may be so intense, that the best of saints forget to pray—and forget everything but the pain. But Jesus "*prayed the more earnestly*."

It is impossible for a man, who maintains an habitual and close walk with God, to be a bad man—a false man, or a hypocrite. For, there is an innate conviction in the mind of every one, who has an idea of God at all, that He must be holy, and that the only way to gain His favor, is to lead a holy life. And so, the habit of prayer must have the effect of keeping every one, who has formed this habit, in the way of a holy obedience; as no one, who secretly communes with God every day, from off His holy altar—and talks with God, as it were, face to face, could live habitually in the practice of any known sin; as otherwise, he would go to God with a lie on his lips every time he prayed, and take His name in vain. But the wickedest man on earth would hardly dare to do this. The necessary effect of prayer—of the habit of devout and habitual prayer, must be to purify the life.

We have a beautiful example of this in the life of the prophet Daniel, who would not cease to pray to his God, even at the command of the king of Babylon. It was his habit to pray three times a day, with his window open and looking toward Jerusalem, the holy city now in ruins, from whence he had been carried into captivity, but whither he believed the captives would return after seventy years. He was thrown into the den of lions, because he disobeyed the king in continuing to make supplications to his God. But God took care of His prophet, and preserved him from the power of the lions. And because of his loyalty to his God, he was able to stand before kings.

Physical Manhood.

Having thus briefly sketched the human character of Jesus in its moral phases, it may not be entirely out of place here to say a word as to His physical manhood. The materials for this undertaking are extremely scanty. If any portrait of His features was ever painted, we have now no knowledge of the fact. And it is certain that the inspired writers made no attempt at a description of His personal appearance. It may be they felt that they were unequal to the task. Or, it may be that it was not in accordance with the Divine will, that such an account should be handed down to the church of after ages.

There is, however, a description of the personal appearance of our Saviour, that has come down to us, written by one who was contemporary with the apostles, and regarded by many as authentic and genuine. It was written by no less a person than Publius Len-

tulus, who was, at the time, the President of Judea, and was addressed by him to the Roman Senate. Jesus lived in Judea, and the epistle was written while He yet walked this earth, and there is no valid reason for doubting the genuineness, the authenticity, or the truthfulness of the writing. It is as follows:

"There lives, at this time, in Judea, a man of singular virtue, whose name is Jesus Christ, whom the barbarians esteem a prophet, but His own followers adore Him as the offspring of the immortal God. He calls back the dead from their graves, and heals all sorts of diseases with a word or a touch. He is tall and well shaped, of an amicable and reverend aspect. His hair is of a color that can hardly be matched, falling into graceful curls below His ears, and very agreeably touching on His shoulders, parted on the crown of the head, like the Nazarity.

"His forehead is smooth and large; His cheeks without other spot, save that of a lovely red; His nose and mouth formed with exquisite symmetry; His beard thick, and of a color suitable to the hair of His head, reaching an inch below His chin, and parting in the middle like a fork; His eye bright, clear, and serene. He rebukes with majesty; counsels with mildness; His whole address, whether in word or deed, being elegant and grave. No man has seen Him laugh; but He has wept frequently. He is very temperate, modest, and wise; a man for His excellent beauty, and Divine perfection, surpassing the children of men."

We believe this account to be authentic; and further, that it gives a true description of the person of Jesus, so far as such a description could be written. And having this belief, it seems to us as if there were

something providential in the fact that the account was written by such a man as Publius Lentulus. If it had been penned by one of the followers of Jesus, as a matter of course it would have been put down by enemies as an exaggerated and overdrawn picture. But as Publius Lentulus was not a personal friend nor a Christian, and as he was a man high in authority, and addressed his letter to the Roman Senate, the most dignified assembly the world had then known, there is no reason to think that the letter was a fabrication, or that it contained an exaggerated and overwrought description.

Moreover, by whomsoever the letter was written, whether by Publius Lentulus or some other person, it is evident that the writer wrote from personal observation; as no one could have given such a minute description of the personal appearance of Jesus—and such a description too—merely upon report, and without having seen him with his own eyes. This would be about as difficult as for an artist to have put on canvas the very expression that must have illumined that divinely human face.

Therefore, all things considered, we may regard the letter of Publius Lentulus, the Roman governor, as an authentic document. The description is one that harmonizes well with the ideas naturally suggested as to His personal appearance, by the history of His life, as recorded in the Gospels.

Conclusion.—What then is the conclusion to be drawn from all the various considerations which we have dwelt on in this chapter? The only conclusion we can come to is, that, no human being has ever

appeared on this earth comparable to Jesus Christ. Was He only a man, or was He more than a man? This is the question that it personally concerns every human being to consider; and that, first or last, every one will be called on to decide for himself.

There has never been another character like that of Jesus. It stands alone. I hazard nothing in saying, that it would require a greater amount of credulity to believe that Jesus was only a natural man, without anything of the celestial in His origin, than to believe any of the miraculous events recorded in the Scriptures. If they deny the divinity of Jesus, how are they going to account for the production of that character? There is not another phenomenon that has ever been brought to our attention, or on which we can fix our thoughts, that is half so wonderful or strange. It does not at all surprise us, that the whole civilized world, Christians and infidels, have so much to say and write about it. This must be their theme to the end of time.

If the sceptical part of the world could get rid of this character—if they could just blot it out, what a joy it would be to them to do so! But this is not possible. And the question is, what disposition are they going to make of Jesus? "What shall I do with Jesus?" was the question which Pilate asked—and every responsible human being has got to ask himself the same question, "What shall I do with Jesus?" There He is—"Behold the man!"

The record of His life has been given to the world. Millions on millions of copies of that record are being printed in all languages, and the effect of the

circulation thereof cannot be doubtful. That record carries with it internal evidence of its own divine Original. It is impossible for any well-balanced and unprejudiced mind, to obtain anything like a clear and distinct understanding of the character of Jesus, and of the nature of His teachings, and not be forced to the conclusion that He was human, and also superhuman!

CHAPTER V.

Death and Resurrection of Jesus.

Jesus an Impostor, if He did not rise—What rationalists believe—A perilous attitude—Jesus foretold His resurrection—As a natural man He could not have foreknown it—The Disciples did not understand—Jews and Romans conspired His death—A world's tribunal—A Sentence without any parallel—Publicity of the Crucifixion—Could not die a natural death—Prophecy of David—Fifty-third chapter of Isaiah—The prediction in Zechariah—A prudential reason—A fraud impossible—Precautions used to prevent—The Sepulchre made sure—The Special Providence manifest—An empty tomb—The Sentinels bribed—Their contradictory report—Defection of the few disciples—No hope from a dead body—Only a living Saviour could avail—Jesus seen alive—By the three women—By the Eleven apostles—Unbelief of Thomas—How he was convinced—Testimony of Paul—Preaching of Peter—Advice of Gamaliel—Character of the witnesses—Nothing to gain by falsehood—Life and labors of Paul.

IF Jesus did not rise from the dead, Christianity, the system of religion founded by Him, is not true, but is a system of imposture from beginning to end. If He did not rise from the dead, He was Himself an impostor, and the twelve apostles were impostors. They were not themselves deceived, but they were wilful and base impostors, on any other supposition than that Jesus arose from the dead. He frequently spoke of it before the crucifixion, and said that He would rise again. And the apostles after His crucifixion affirmed that He had risen from the

dead, and that they had seen Him alive. And if they knew that they had not seen Him alive after He had been put to death, they lied, and they were wilful and wicked deceivers. And Jesus was an impostor. And the whole system of Christianity now existing in the world must be a system of fraud, palmed off on the world by a set of impostors.

This is what every man must affirm and believe, who denies that Jesus arose from the dead! It is a very bold as well as a perilous attitude to assume.

In this chapter, I want to put the evidence which proves the Resurrection in as clear a light as possible. It amounts to a demonstration. And there is no ground or excuse for unbelief.

Jesus often foretold the manner of His death and resurrection. The last time that He went up to Jerusalem, He conversed freely on the way with His followers, of the death and sufferings He was to endure at the hands of the chief priests and rulers of the Jews, saying:

"Behold, we go up to Jerusalem, and the Son of man shall be betrayed unto the chief priests, and unto the Scribes, and they shall condemn Him to death, and shall deliver Him to the Gentiles (Romans) to mock, and to scourge, and to crucify Him; and the third day He shall rise again."

He had a perfect foreknowledge of the sufferings that awaited Him. And when He spoke of them, the disciples were "sorrowful." It is certain they did not believe a word about the resurrection; but the thought that they were soon to lose their Master, filled them with profound grief. If Jesus had been

only a natural man, He could not have known what was to happen to Him at Jerusalem. He was then in the vigor of His manhood, and more popular at that moment than He ever had been; for His popularity had been steadily advancing from the beginning of His ministry, as He became more and more known.

Now supposing that, as a natural man, Jesus might have foreseen what awaited Him on His final entrance into the holy city, it is very certain that, as a natural man He might, and would have avoided the terrible fate by not going there. The most ordinary prudence would have dictated to Him the propriety of shunning the danger, by keeping away from it. David was a prudent man, and when Saul sought to take his life, he wisely avoided the death threatened, by hiding in the rocky caves of Engedi. But Jesus, instead of concealing Himself, went up to Jerusalem, where He knew that death awaited Him.

It was on this occasion that, as He approached the doomed city, descending from the Mount of Olives over against the city, whence He had a view of its mighty walls, its glorious temple, and its magnificent palaces, He wept over the city, and uttered those memorable words, which were afterwards so terribly fulfilled to the letter:

"If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children with thee; and they shall not leave

in thee one stone upon another, because thou knewest not the time of thy visitation."

O House of Judah, look at the prediction contained in these mournful words, and then, look at the accomplishment, and say whether Jesus was not a true prophet, and the Messiah rejected by thee, because "thou knewest not the day of thy visitation!"

When we look at the character of Jesus, as portrayed in the long series of prophetic utterances, that prepared the way for His advent into the world, we can understand how it was, He could foreknow so accurately the time, the place, and the circumstances of His own death; and why He was willing to go up to Jerusalem, though He knew what was to befall Him there. This is one of the facts connected with the death of Jesus, viewed simply as a man, which makes it unique, and different from any other death known in the history of men.

There is another singular fact connected with the death of Jesus, wherein it differs from all others. He died for the world—to make an atonement for the sins of mankind. But the singular fact is, that the world was actively concerned in procuring His death. He was delivered of the Jews to the Romans, and the Romans, or the Gentile world, gave the sentence of death against Him. Hence, Jesus foretelling His death, said:

"Behold, we go up to Jerusalem, and all things that are written by the prophets, concerning the Son of man, shall be accomplished; for He shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on; and they shall scourge

Him, and put Him to death, and the third day He shall rise again. And they (the disciples) understood none of these things; and this saying was hid from them, neither knew they the things which were spoken."

But after the resurrection of their Lord, when they began to understand these things, we find them saying:

"For, of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate with the Gentiles and the people of Israel were gathered together."

This conspiracy of Jews and Gentiles to compass the death of the Lord's anointed, was foretold by David, saying: "Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against His Christ."

We have said, this was a singular fact connected with the death of Jesus. It was as if a grand council had been held by the nations, to confer together touching the death of that extraordinary personage. As He was to die for the world's redemption, it was fitting that a world's tribunal should have part in the proceedings, which culminated in the judicial sentence pronounced against Him. In this respect His death stands alone, perhaps, in the history of civil jurisprudence. But it stands out, sublime and grand, in the eyes of all people.

Another remarkable circumstance connected with the death of Jesus, is the fact that when He was condemned to death He was pronounced innocent by the

judge. Innocent persons, perhaps, in every age and country have been condemned to suffer the penalty of death. But who ever heard or read of one sentenced to be publickly executed, the judge at the same time declaring the innocence of the accused? This is a case probably without any parallel. The Jewish people accused Him vehemently, but they could establish no charge against Him. And when Pilate would gladly have released Him, they raised a great clamor demanding His death, so that, at last, against his own convictions of duty and right, he yielded to the importunities of the excited populace, and gave consent to crucify Jesus. This is the record:

"*But they cried saying, crucify Him, crucify Him! And he said unto them the third time, why, what evil hath He done? I have found no cause of death in Him; I will, therefore, chastise Him, and let Him go. And they were instant with loud voices requiring that He might be crucified; and the voices of them and of the chief priests prevailed. And Pilate gave sentence that it should be as they required.*"

Three times he had proclaimed from the tribunal of judgment, that he found no cause of death in Him. He had sent Him to Herod's tribunal, and Herod had found no fault as to the things of which they accused Him, and had sent Him back, and yet Pilate gave sentence that it should be as they required. And it is added that "he took water, and washed his hands before the multitude, saying: I am innocent of the blood of this just person; see ye to it."

I don't know that there is a similar judicial sentence on record. Gentiles and Jews conspired the death of

Christ. According to the Divine purpose, as revealed in prophecy, this had to transpire; but the mystery is, that those who conspired and effected His death, should, at the same time, confess that He was innocent—that there was "no cause of death in Him."

The PUBLICITY of the crucifixion of Jesus, is another of those providential circumstances, calculated to show to the world that there could be no mistake about it. He did not die a natural death. He did not die in a private chamber, among a few of His own personal followers. He was not put to death in a secret manner, as criminals are sometimes executed. For then, it might have been said, by enemies, that there is nothing certainly known about the manner of His death, and that He probably died a natural death, paying the debt of nature as all others have to do. But the enemies of the cross cannot say this. The Providence of God has deprived them of every pretext of this kind.

There never was a more public death since time began. Jerusalem was full of people. For it was the time of the Passover, when many thousands were assembled there, from the surrounding cities and villages. The fame of Jesus had extended throughout Palestine, and into other countries. He had been arrested by the order of the Chief Priests and of the grand Council of the Nation—the Sanhedrim, which was the highest governing power in Israel. Not only so, but He was before the tribunals of two Roman governors, sent from one to the other, and then by him sent back again, guarded strictly by a band of Roman soldiers, and accompanied both ways through

the populous city by a crowd of the Chief Priests and Scribes, and common people.

This trial of Jesus was the great event at that celebration of the Passover. As He was the *Paschal Lamb* of God, it seemed meet and proper, that the sacrifice of the Lamb should take place during the solemn festival of the Passover, the time ordained for the slaying of the Lamb. And as He was to be a victim—a sacrifice, it was not consistent that He should die a natural death. The Lamb had to be slain. Moreover, it seemed consistent with the Divine will that as He was to be an offering for the sins of the world, the world should be a witness of the sacrifice.

The Jews were anxious and prepared for a spectacle like this. For, after the apprehension of Jesus, the high priest being a prophet, as it was said, prophesied that it was expedient that one man should die for the people, and that the whole nation perish not. But how could His death have availed for the nation, if He had died a natural death, or if He had perished in some secret way, without the knowledge of the nation? One chief purpose of the Jews by His public execution, was to placate the Roman Power, who were becoming apprehensive of the growing popularity of Jesus. They wanted to allay those apprehensions. Nothing but the death of Christ would have this effect. The will of the Jewish people, therefore, concurred with the Will of Providence, in the necessity of making the death of Jesus a public spectacle. It is not probable that a more public execution was ever witnessed. Jerusalem was full of people. There must have been more than a million in the

city at the time; and as the crucifixion was the great event of the time, doubtless every one who could obtain a glimpse of the Cross, beheld it. They beheld it, though the natural sun in the heavens seemed unwilling to look on the scene. Blushing, he hid his face while the solemn scene was being enacted, and darkness for a while covered the earth.

The Resurrection.

We have already seen that Jesus had predicted His resurrection from the dead. A careful and attentive reader of the Old Testament must be convinced, that, the prophetic writings abound with such predictions. One of these is referred to by the apostle Peter, in the first Gospel Sermon, preached on the Day of Pentecost, saying:

"Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on His throne, he, seeing this before, spake of the resurrection of Christ, that His soul was not left in hell, neither did His flesh see corruption."

If the fifty-third of Isaiah is a prophetic description of the Mediatorial character of Jesus, as it has always been regarded by all evangelical believers, it contains very clear and striking predictions of His resurrection.

This whole chapter is a wonderful production, which could only have been written under the immediate inspiration of the Holy Spirit. No natural man could

have conceived the thoughts. In this chapter the prophet predicts the triumphs of Jesus as well as His sufferings. He is to "see the travail of His soul, and be satisfied"—"He is to divide the spoil with the strong"—why? because "He poured out His soul unto death"—because "He bare the sin of many"—because "He made His grave with the wicked, and with the rich in His death"—in short, because by His own death He hath conquered death and hell. But now, if He did not rise again, how could He see the travail of His soul? If He did not resume that life which He laid down, how could He divide the spoil with the strong, or enjoy the victory won by His death?

It is a most marvellous thing that the Jewish people, who believe so implicitly in the writings of Isaiah, do not believe nor understand this fifty-third chapter, which, while it reveals the sufferings of the Messiah, with equal clearness shows His glory consequent on His triumph over the grave.

Even Daniel, who may be called—if any one is entitled to the designation—the prince of the prophets, in fixing the precise date at which the Messiah was to make His appearance, also, at the same time announces that He was to "be cut off, but not for Himself."

There is a striking passage of the same nature in Zachariah:

"And I will pour upon the house of David, and upon the inhabitants of Jerusalem the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him,

as one mourneth for his only son, and shall be in bitterness for him as one that is in bitterness for his first-born."

This is a prophecy which has been fulfilled, as yet, only in part—they are to look on some one whom they have pierced—and who can that be? Their own history tells. But it is clear that He whom they pierced, lives again; because it is He who speaks by the prophet, "they shall look *on me whom they have pierced*."

They shall look—yea, they shall look on Him whom they have pierced. The piercing is the portion of the prophecy that was accomplished on Calvary, over eighteen hundred years ago—the looking on Him and mourning, is the part yet to be fulfilled. And the hour of its fulfilment is hastening on. Myriads on myriads of souls have looked on Him who was pierced for them, and through that looking, have learned to sing the song of salvation. But the promise is, that the once chosen people—the nation who pierced Him, are to be brought in with the fullness of the Gentiles, after their long blindness, and to learn the same song of salvation.

As the Resurrection of Jesus Christ is the Scriptural fact, which lies at the basis of Christianity, it is my aim to place the evidence of that fact in such a light, that no intelligent and philosophic mind will be able to entertain a reasonable doubt on the subject.

Of course, it is not to be presumed that any thing new, in the way of proof, can be adduced on a subject that has been the great theme of discussion and conversation, for so many hundred years. But this con-

stitutes such an important and essential stone in the *temple of the universe*, that if it were left out, the temple could not be constructed. As this is the appropriate place to bring in this portion of the material, I will endeavor to give the argument founded on the Resurrection, in as clear a light as I can.

I. And first, the character of Jesus affords presumptive evidence at least, that He rose from the dead.

If Jesus was honest, candid, and truthful, He certainly believed, Himself, that He would rise. And if He had no foundation, no reason in the world for this belief, He must be pronounced one of the greatest fanatics the world ever saw. For no example like it can be adduced, of a reformer coming into the world, and staking his character, his fame, his cause on the fact of a literal resurrection from the dead, on the third day after being put to death. None but a lunatic or an idiot would do so. For no one before Jesus had ever risen from the dead. And no one who should have made such an announcement, could have been believed. If Jesus had been only a common man, possessing the ordinary prudence of common men, He must have known that nobody would believe such a statement.

No other great leader of popular opinion—neither Mahomet, nor any other who has risen up in the world—was ever known to stake his cause on such a foolish hazard. In point of prudence, foresight, and sagacity, Jesus was, in no sense, behind any other whose name is known in history. And the very fact that He so frequently foretold His own resurrection, is proof that He himself believed that He would

rise. And if He believed it, His whole character, as before stated, affords evidence that He must have had a good and sufficient reason for believing it. But there could have been no reason, unless He were the Son of God.

The enemies of Christianity, denying the divinity of Jesus, are reduced to the necessity of believing, either that He was a crazed fanatic, or that He was a base and silly impostor.

II. It could not have been the deliberate purpose of Jesus, to palm off on the whole world, the monstrous fraud that He had risen from the dead. For there is no act or word of His life that lends any countenance to this supposition. If He were only a natural man, He very well knew that He could not, and that He would not rise bodily from the grave. But He had said, and the world knew that He had said, He would rise on the third day. What did He mean by this public announcement of the fact? If He meant the perpetration of a huge fraud—if He meant that His personal and private friends should make away with His dead body, in some secret manner, and then palm off on the world the deception that He had risen from the dead—if He meant this, He took the most certain method which He could have adopted, to prevent the success of His fraud.

As a cautious and prudent person, He would have kept the whole matter a secret, and would not have made known His plan, except to the few confidential friends who were to be the instruments in carrying out the fraud. By publishing the thing to the whole world, He put them on their guard against any at-

tempt at an imposition of this kind, as being forewarned, they could take all the necessary precautions to prevent the success of such a scheme, if designed, as we know that the Jews and Romans did. It is hardly credible that even the bitterest enemy of Christ, would attribute to Him such a degree of weakness or want of foresight, as would be implied in such a charge as this. The only way to have carried out such a plan, if, indeed, He had entertained it, would have been by practising the sly art, and the tricks of a juggler.

There was nothing like this ever exhibited in the life and character of Jesus. His instructions were all given in the most public manner. His miracles were performed in open daylight, in the presence of immense multitudes. And so, in regard to the matter of His resurrection, He did not keep it a profound secret, locked up in His own bosom, or confided to two or three faithful followers, chosen for the express purpose of aiding in the execution of His idiotic and impracticable design, as it certainly was, on the theory that He was only a man and an impostor. It is not possible that any intelligent person can believe this, except in opposition to the dictates of his own sober reason and judgment.

III. Jesus had the whole power of the Roman and Jewish people arrayed against Him, to prevent the execution of His design of a pretended and posthumous miracle in rising from the dead, even if He had meditated any such thing. For they went to Pilate, saying:

"Sir, we remember that that deceiver said, while He

was yet alive, After three days I will rise again. Command, therefore, that the sepulchre be made sure, until the third day, lest His disciples come by night, and steal Him away, and say unto the people, He is risen from the dead; so the last error shall be worse than the first."

And it was done, as they desired, for Pilate said unto them:

"Ye have a watch; go your way, make it as sure as ye can." And it is added: "So they went, and made the sepulchre sure, sealing the stone, and setting a watch."

They made a sure thing of it. They were determined to make it sure. And can we believe that anything would have been left undone which they could do, to insure the safe-keeping of the body? They went, and made the sepulchre sure, *sealing the stone*, and *setting a watch*.

The sepulchre belonged to Joseph, a rich man of Arimathea. It was hewn out of a rock, and located in a garden near the spot where the crucifixion had taken place. The door or entrance was in the side of the rock, and was large enough not only to contain the dead body, but to admit living persons almost in a standing posture. Here the body of Jesus was entombed; and then they rolled a great stone to the door, which, probably, it took a number of men to move; and after it was rolled to the entrance, it was sealed.

But this was not all. Pilate said unto the chief priests: "Ye have a watch, make it as sure as ye can." The Roman Centurion was there with his band

of soldiers. They set the watch—that is, they placed a guard, consisting of sixty to one hundred Roman soldiers, to watch that sepulchre by day and by night. They made it as sure as they could.

What more could they have done to have made it more sure? History makes known to us what a Roman soldier was. A better disciplined, or a better trained soldiery the world has never seen. It was certain death for a Roman soldier ever to be found sleeping at his post of duty. And was not the sepulchre made sure? And what was it all for? It was all for nothing, except that they had heard Jesus foretell the fact of His own resurrection.

They did not believe that He was going to rise from the dead. Nobody believed that, not even His most trusted followers, as we have already seen. But they thought there was a bare possibility that, unless they took measures to prevent it, the disciples might attempt to get possession of His body, and then circulate the report that He had indeed risen from the dead according to His word. And if they should do nothing to counteract such an attempt, they could not contradict the report, if circulated, and the world might have believed the report, though it was only a deception and a fraud.

The Jews would never have gone to Pilate on the subject—Pilate would never have issued that order—the supulchre would not have been sealed—the watch would not have been set—these precautions would not have been thought of, if Jesus had never said any thing about rising from the dead, and if they had not imagined the possibility of such a fraud. They knew

that Jesus was dead. That was all they wanted. They had no thought—no fear of His rising from the dead. But they had fears that a fraud might be practised—that a false rumor might be circulated, growing out of His prediction, and they took effectual measures to prevent that.

And, perhaps, it is a fortunate thing for Christianity that they did so. It adds greatly to the strength of the argument in favor of the Resurrection. For, if they had not taken all those precautions to prevent the perpetration of a fraud, the unbelieving world would surely have said that there was a fraud, as in the absence of any such precautions, the disciples might have robbed the sepulchre, and then there would have been an appearance of plausibility in the report that He had risen. But now they have no such plea. The sepulchre was made sure.

As a Christian we can say that we feel devoutly thankful, that all was done which it was possible for the powers in Jerusalem to do, to secure the sepulchre and prevent a fraud. Doubtless, there was a special Providence in this, as well as in all other events connected with the resurrection of our Lord. But their efforts and their power did not avail to hold their victim in the tomb.

IV. The vacant tomb is another strong presumptive but conclusive proof, that Jesus arose from the dead. The grave did not retain its prey. The body of Jesus escaped from its rocky and solid prison, notwithstanding it had been sealed up tight, and notwithstanding it was guarded day and night, by a body of the best trained soldiers in the world. Could they keep the Son of God in the grave!

The Jewish people never even pretended to deny the fact, that the sepulchre which contained the body of Christ, was vacated—was found empty on the third day. On the contrary, their attempt to account for the manner in which it happened, was a direct admission of the fact. They had been foiled in their attempt to hold possession of their victim, and they felt it. The authorities of the Jewish nation, with the whole power of the Roman government to aid them, had been foiled and defeated, and the tomb had burst open its door, and their victim had escaped.

We place considerable stress on this argument. It would not amount to very much, if they had not done all they could to hold the body of our Lord in its place of confinement, till after the third day, for the very purpose of guarding against that *error*—that serious trouble that came on them at last, despite all their efforts.

How were they foiled and overcome in their mad attempt, to hold the body of the Son of God in the grave? Any one living in Jerusalem at the time, and having a full knowledge of all the measures taken to keep the body secure in its confinement, would have said that no earthly power could have plundered or robbed that tomb. But on the third day, the sepulchre was found empty. The victim had escaped. The grave clothes, the napkin, and the fine linen carefully folded and laid on one side, were all there. But the body of Jesus was missing. This has never been denied.

V. The improbable and self-contradictory story, invented to account for the way in which the sepulchre

became vacant, is, in itself, a conclusive argument for the resurrection. That story was to the effect that the Roman soldiers fell asleep, and that the disciples came by night and stole the body while they slept—a story that never could have been seriously believed by any, except very ignorant and credulous people, neither at the time when it was first put into circulation at Jerusalem, nor at any time since. For, in the first place, the story is entirely improbable; and in the second place, it contradicts itself. Let us look at it in both of these features.

1. In the first place, it is utterly improbable. If the soldiers had slept at their posts, they would have been put to death without mercy. This was the law of the Roman Empire—a law always rigidly enforced. And we may believe that the rulers of the Jews, who were so anxious to keep that body secure, would have been loudest in demanding the punishment of those soldiers, if they had really proved faithless to their duty, and had thus given an opportunity to the disciples to cheat them, after all, by getting possession of the body of Christ. Instead of offering bribes to those soldiers, they would have complained of them to the governor, and would have demanded their punishment. If the soldiers had been punished with death, this simple fact would have established the proof of their guilt, and of the robbery of the sepulchre by the disciples. And this is the course the Jews would have pursued, if they wanted this story to be credited. But it is impossible to credit the report which they caused to be circulated, as it bears on its very face the evidence that they did not, themselves, believe it.

If we should admit that some, even many of the soldiers slept, yet they could not all have slept at once, and there were at least sixty of them. But if there be any idiotic enough to believe this, still it would not be a credible thing, that they all slumbered and slept so soundly, that not one of them was awakened by the noise that must have been consequent on an attempt, by a number of persons, passing through the midst of them, as otherwise they could not have made their way to the tomb, breaking the seal, rolling away the great stone from the mouth of the sepulchre, and carrying off the dead body in triumph. This would have been a feat that has never been performed, simply because of the impossibility of the thing. Even if they slept, some one must have been waked.

Another consideration is the fact, that, if the soldiers had even been recreant to their duty, and incurred the penalty of death, it is contrary to all probabilities that they would have betrayed themselves, by a confession of their crime. There were no others to report on them, or to betray them; and if betrayed at all, they had to betray themselves, which, we know, they would not have done, at the risk of certain death. The fact in the case is, that they did not sleep; and they did not confess that they had slept while watching the sepulchre. They went and reported the facts as they occurred. The record in the case is:

"Behold, some of the watch came into the city, and showed unto the chief priests all the things that were done." What things? "Behold, there was an earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the

sepulchre and sat upon it. And his countenance was like lightning, and his raiment was white as snow, and for fear of him the keepers did shake, and became as dead men."

These were the facts, and the soldiers were terrified, as any mortal men would have been in the circumstances. As soon as they could recover from their fright, some of them started immediately to the city, to inform the chief priests what had happened. Now what could the chief priests do? They knew the soldiers were not lying—their agitation, their whole appearance and manner showed that they were sincere, and that something strange and unusual had happened to roll away the great stone, and remove the body from the sepulchre.

They were troubled at the tidings. They did not know what to do in the circumstances. This was a contingency they had not expected. They had not looked for any literal resurrection, and had not believed it possible. But here was something very strange. They could not doubt what was told them by the soldiers. There had been an earthquake, and they must have seen something that alarmed and troubled them. Something must be done.

It would not do for the report to go abroad, that, Jesus had actually risen from the dead, for that would involve them in the guilt of having slain the Son of God and the Messiah, as He claimed to be, and for which they had put Him to death. But how could they prevent such a report from going out through all Jerusalem? If all the facts, as reported by the soldiers, should come to the ears of the people, they would believe in

the resurrection, and then, probably, in their sober second thought, they would have been maddened against His murderers, and stoned them or otherwise put them to death. And so indeed the last error had been worse than the first.

After deliberating among themselves, they could devise but one way by which to extricate themselves from the terrible dilemma in which they had become involved, and that was to call the soldiers privately, to offer them "*large money*" and bribe them to say that they had slept, and that the disciples had stolen away His body by night. But to secure the concurrence of the soldiers in this plan, even by the offer of large money, they had first to give them the pledge that, "if this come to the governor's ears, we will persuade him, and secure you." This is the story that went abroad among all the Jews, and was prevalent for many years.

2. But the story contradicts itself, and must, therefore, be false, as nothing that is self-contradictory can be true. They gave large money to the soldiers, saying: "Say ye, His disciples came by night, and stole Him away while we slept." They could have been bribed to say that they slept, but they could not have been bribed to say, what happened while they were asleep, as no one can testify what takes place while he is wrapped in profound slumber. If they slept as they testify, how could they know whether the disciples or some other parties stole away the body, or whether He arose from the dead? But they were hired to testify not only that they slept—that would not quite have satisfied the rulers of the Jews—but to

testify that the disciples came by night and stole Him away, while they slept. They bare witness to what was done, when their eyes were closed in sleep, and they could not see it. This is the contradiction in the case. The story, therefore, refutes itself. There is nothing surprising in the fact that the soldiers should have been hired by the offer of *large money* to tell such a falsehood, when they were secured from all harm.

VI. The disciples of our Lord could have had no inducement—much less any disposition to rob the sepulchre. On the contrary, every motive or consideration growing out of the crucifixion and their previous connection with the Saviour, must have operated just the other way—to make them wait patiently, to see whether He would rise from the dead. We have already seen from the Scriptures that they did not believe He would rise, because they did not understand the spiritual nature of His kingdom. But if we admit that some of them may have had faith in His word, and that He would rise on the third day, they knew, of course, that He would not need their assistance to help Him rise.

But if they had no faith in His resurrection—if they believed that He was totally dead, never more to resume His natural life, they had no use for His dead body, which was already turning to corruption, and they could certainly gain nothing by having it in their possession. He could do nothing more for them. What they wanted was a living, not a dead Saviour. What could they have expected by adhering any longer to the fortunes of one, who, instead of making himself a

king, could not save himself from his enemies, but had been taken by them, and put to death as a malefactor?

If, in His lifetime, they had been deceived by Him in pretending to be the Son of God, they had nothing to gain by trusting Him any longer. Their only hope was in His resurrection, in which, as before stated, they had little or no faith. They were few in number —they were scattered and dispersed, going back, many of them, to their former occupations, as if all their expectations concerning the Messiah had been destroyed. They talked and acted like persons utterly dejected and disappointed. And it would have been madness in such a set of men to have meditated the plundering of the sepulchre. If they had a spark of hope left, they would have said, let us wait and see whether He will rise. This argument is conclusive against the report circulated by the chief priests through the soldiers.

VII. Having presented a summary view of the circumstantial and presumptive proof in favor of the Resurrection of Jesus, we come now to the direct and positive proof, founded on the testimony of eye-witnesses, or those who saw Him alive after the crucifixion. In order to see this proof in its conclusiveness, these three conditions are necessary, viz.: first, a competent number of witnesses; secondly, that the character of the witnesses be such as to give credibility to their testimony; and thirdly, that their testimony be given under such circumstances as to preclude the supposition of any possible gain, by bearing false witness.

1. If Christ Jesus had never manifested Himself alive to any of His followers after His passion, we must admit that all the circumstantial evidence would have been insufficient to establish the fact of the Resurrection, and there would have been no such thing as the system of Christianity in the world at this time.

The positive testimony of eye-witnesses, in favor of the Resurrection of Jesus, was all that could have been demanded, and was of a nature sufficient to establish any fact before any tribunal in the world. Jesus showed Himself alive to many persons, and on divers occasions, during the space of forty days that elapsed between the periods of His resurrection and His ascension. He was seen altogether of five hundred persons.

He was, first, seen by the three women who visited the sepulchre on the morning of the third day. Their purpose in visiting the tomb thus early in the morning, was not to see whether He had risen, for, as we have seen, there was no such thought in the minds of any of His disciples. But they knew that He was dead, and they went bearing spices and ointments with which to embalm His body. And while they were saying among themselves, "who shall roll us away the stone from the door of the sepulchre?" when they looked, "they saw that the stone was rolled away; for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment, and they were affrighted. And He saith unto them, be not affrighted; ye seek Jesus of Nazareth which was crucified; He is risen;

He is not here; behold the place where they laid Him. But go your way, tell His disciples and Peter, that He goeth before you into Galilee; there shall ye see Him, as He said unto you. And they went out quickly, and fled from the sepulchre; for they trembled, and were amazed; neither said they any thing to any man, for they were afraid."

They were equally overwhelmed with fear and amazement as the soldiers, at the vision which they had seen. How little they had expected to see such a sight, or to hear such words! The women went to tell them that had been with Him; and Matthew tells us that, as they went, "Behold Jesus met them, saying, All hail. And they came and held Him by the feet, and worshipped Him." Then they returned from the sepulchre, and told all these things unto the eleven and to all the rest. And it is said that "their words seemed to them as idle tales, and they believed them not."

The next time Jesus appeared unto two of the disciples as they journeyed to the village of Emmaus. Afterward, He showed Himself "unto the eleven, as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen." Luke is more full in giving the details of this appearance of Jesus to the eleven. He says:

"They were terrified and affrighted, and supposed that they had seen a spirit. And He said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I, myself; handle me, and see me; for a spirit hath

not flesh and bones, as ye see me have. And when He had thus spoken, He showed them His hands and His feet. And while they yet believed not for joy, and wondered, He said unto them, Have ye here any meat? And they gave Him a piece of a broiled fish, and of a honeycomb; and He took it and did eat before them."

St. John mentions the circumstance that Thomas,

"One of the twelve, called Didymus, was not with them when Jesus came. The other disciples, therefore, said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and thrust my hand into His side, I will not believe. And after eight days again His disciples were within, and Thomas with them. Then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith He to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing. And Thomas answered and said unto Him, My Lord, and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed. Blessed are they which have not seen, and yet have believed."

The apostle Paul bears the following testimony:

"That Christ died for our sins, according to the Scriptures; and that He was buried, and that He rose again the third day, according to the Scriptures; and that He was seen of Cephas, then of the twelve; after that, He was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that He was seen of James, then of all the apostles. And last of all, He was seen of me also, as of one born out of due time."

2. The next inquiry is, whether the character of the witnesses was such as to give weight and credibility to their testimony. Here we can challenge the enemies of the Gospel to find a flaw in the character of its first witnesses. They were not weak, nor superstitious, nor cowardly. A braver, nobler band of martyrs never stood up for any cause in this world.

These early witnesses could not have entered into a conspiracy to deceive the world. For if Christ did not rise, what had they to gain by such a conspiracy?

They could not have been deceived themselves, as to the fact concerning which they testify. They could identify the body or the person of Jesus, as that which they had known before the crucifixion. He gave them all the sensible proofs possible that He was the same person. They were not easily convinced—they were not over-credulous. The high priests and Scribes, and Pilate himself, would have been convinced by the same kind and amount of evidence.

They saw Jesus alive many times—they conversed with Him—they heard Him—they knew His voice, and His features—they ate with Him. In fine, they demanded, and they were afforded all the proofs which any other set of witnesses in the world could have asked in a similar case. In fact, as we have seen, one of them, Thomas, was almost too exorbitant in his demand for proof that Christ had risen. But even his request was acceded to. Therefore, they were competent to bear witness as to the fact of the Resurrection.

3. The next point is, were they without any motives

to deceive?—had they anything to gain by falsehood, or anything to lose in this world by telling the truth? This, after all, is the real test. We assert, without any fear that the assertion will be controverted, that they had everything to lose in this world, by bearing faithful testimony for Jesus, and nothing to gain by false testimony, in this world or in that which is to come. It is this plain and undeniable fact that has converted the world to Christianity.

Look at those twelve apostles of Christ—they begin to preach Jesus on the day of Pentecost. Read the sermon of Peter preached in Jerusalem, but a few days after the resurrection—does he talk like a deceiver, or as if he did not himself believe in His resurrection? His conduct is quite in contrast with the conduct of Peter, two or three days after the crucifixion, when he was found with several other disciples engaged in his former occupation of fishing, in which, doubtless, he expected to spend the remainder of his days. Then he knew that Jesus had been crucified, but he did not know of His resurrection. It was this addition to his knowledge which made the difference between Peter before the resurrection, and Peter after the resurrection.

When he had seen the risen and living Saviour, and had received the promise of the Spirit, he put away his boat and fishing-tackle, to become thenceforward a fisher of men. Who can read that remarkable and pungent discourse delivered in the heart of Jerusalem, without believing that he was earnest and sincere, since at the risk of his own life, he laid the crime of murder to the charge of those who had

taken Him, and with wicked hands had crucified Him. saying:

"Let all the house of Israel know, assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ."

We can challenge the world to produce a specimen of a discourse, in which a greater degree of fearlessness, fidelity and sincerity are evinced, than in that sermon on the day of Pentecost. Not even Martin Luther exhibited a bolder spirit, when he said, that, he would attend the Diet at Worms, though there should be as many devils assembled there, as there were tiles on the roofs of the houses.

The city was crowded with people; and, moreover, he was addressing that very populace who, before the bar of Pilate, not two months before, had uttered those mad shouts of "Crucify Him! crucify Him!" Now Peter stands up before them, charging them with the crime—"God hath made that same Jesus whom ye have crucified, both Lord and Christ"—it was almost a sublime spectacle. How did he know but they would be shouting for his blood, in the same manner they did for the blood of his Divine Lord? He did not know, and he did not much care, for he was not a man, then, to confer with flesh and blood.

Even those Jewish rulers who had plotted the death of the Son of God, and whose hands were reeking with His blood, believed that the apostles were sincere. The most learned and famed Jew, perhaps, then living, stood up to defend the apostles; and

in that defence he made use of these remarkable words:

"And now, I say unto you, refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God." And it is said that, "to him they agreed;" thereby admitting that the work in which the apostles were engaged might be of God; or, in other words, that in proclaiming the resurrection of Jesus, they might be preaching the truth of God.

"To him they agreed"—and yet they called the apostles, and when they had inflicted on them many stripes, "they commanded that they should not speak in the name of Jesus, and let them go. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His name. And daily in the temple, and in every house, they ceased not to teach and to preach Jesus Christ."

The first confessors of Christ gained nothing in this world; but they suffered the loss of friends, and the loss of property—they were exposed to shame, reproach, stripes, imprisonment and death—and many of them actually suffered death in its most excruciating forms, for the name of Jesus. This is evidence of their sincerity. And if they were sincere, this, of itself, is a demonstration of the fact, that Jesus arose from the dead. For they not only believed it themselves, but they knew it from the evidence of their own senses. This is an argument which admits of no answer.

It would not be possible, in the nature of things,

for any honest and unprejudiced mind, to study carefully the life and conversion of the apostle Paul, and conclude that he was an impostor. And if he was not, the other alternative is that Christianity is true, that it is divine. Paul gave up his religion, country, friends—he sacrificed his hopes of gain, of worldly fame, all things for Christ. And what he gained, he tells us—"stripes," imprisonments, stonings, poverty, scourgings, desertion of friends, cold, hunger, nakedness; and at last a crown of martyrdom. Was he a weak man?

The life and history of Paul soon became the property of the whole church and of the world; and the story of his life is not a myth or a fiction. He labored, and travelled, and preached for many years in all the greatest and most renowned cities of the world; such as Jerusalem, Damascus, Ephesus, Corinth, Philippi, Athens, Rome. And everywhere he went, he made his mark. It would be as irrational to say that the story of the life of Plato, or Aristotle, is a pure fiction, as to assert the same of the apostle Paul.

No fact ever occurred in the annals of time, better attested than the Resurrection of Jesus.

CHAPTER VI.

The Mediatorial Kingdom of Christ.

The four universal kingdoms—The fifth and last—An extraordinary spectacle—Christ before Pontius Pilate—The stone cut out of the mountain—When Jesus was born—Civilization of Rome—Natural causes and philosophy—Beginning and progress of Christ's kingdom—Graphic account from a late writer—The supernatural Birth—Death and Resurrection of Christ necessary—The great commission—Wonderful increase of knowledge—What Aristotle and Cicero never knew—The revolution Isaiah and Daniel predicted—The efficient agent, the Holy Spirit—Strange events on the Day of Pentecost—Pentecostal seasons in modern times—Dispensation of the Spirit—Familiar Christian phraseology—The great Revival in New England—Dr. Jonathan Edwards' account—Testimony of Robert Hall—The great Western Revival in 1800—Change in character wrought by the Spirit—Remarkable instance of conversion—Cure of the leprosy of sin—Extent of Christ's kingdom—Sectarian ignorance—The Church the Mediatorial kingdom—Church in heaven and on earth One—Of such is the kingdom of heaven—Duration of the Kingdom—Abel the first subject—Jesus as *Universal King*.

LITTLE did Pontius Pilate, the Roman governor, know or suspect, when he questioned Jesus—"art thou a king then?"—that He was indeed a king—and the king who had come into the world to lay the foundations of an everlasting kingdom. Little did he think that meek and quiet man arraigned before him as a common malefactor, was destined, in due course of time, to be known and honored in all nations as "the king of kings."

A little more than eighteen centuries have rolled away, and Jesus is now known and worshipped by

near four hundred millions of subjects as the Lord of lords, and the King of kings. The Babylonian, the Persian, the Grecian, and the Roman monarchies which Daniel saw successively swaying the sceptre of universal dominion, have all passed away, and the Fifth dominion, which was seen as a little stone cut out of the mountain without hands in the days of Rome, is now beginning to fill the earth.

Already there are more subjects embraced in this empire, than all the former universal kingdoms together ever numbered at one time. And they are more loyal—more attached to their King, than any other subjects ever were devoted to their sovereign. They are so loyal to Him that they are willing to consecrate their lives to His service; and, if required, millions of them would lay down their lives for His cause, as millions have done in the past centuries.

This is certainly an extraordinary spectacle—an anomalous state of things. The sceptic says that he does not believe in Jesus, and he does not acknowledge His authority or His kingdom. But what does he do with the prominent fact now before his eyes, that Jesus does indeed reign? How will he dispose of the wonderful prophecies, which so clearly foretold what he sees has actually come to pass?

The time had come when the Fifth and last of the monarchies seen by Daniel in the visions of prophecy, was to be set up. The Fourth kingdom was then at the zenith of its prosperity and glory. Rome claimed to be the mistress of nations. The mighty empire, founded by Nebuchadnezzar, had passed away. The universal dominion of Persia, under Cyrus, Darius,

and Xerxes, had come and gone. Then the Third monarchy, founded by Alexander the Great, afterward divided into four parts, according to the vision, had risen up and passed away, in turn. Then appeared the last, the most powerful of the four—the iron monarchy of Rome. Neither before nor since the rise of these great kingdoms, has there been a material dynasty in the world, that swayed a universal sceptre. The Roman empire, according to the vision, was to be broken up into ten kingdoms, which, accordingly, came to pass, as history shows. But in the days of the Fourth kingdom, or in the time of the Roman empire, the God of heaven was to set up another—the Fifth and last universal monarchy the world shall ever see. Daniel said:

"In the days of these kings, shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces, and consume all these kingdoms, and it shall stand forever."

This was the prediction. The kingdom was to be set up, and it is to stand forever. Jesus came at the time appointed. It was He who stood before Pontius Pilate, and when questioned, "art thou a king?" replied, "thou sayest that I am a king. To this end was I born; and to this end came I into the world." When He made this confession, His Mediatorial Kingdom was not yet set up. His death, and His resurrection from the dead, were to form the foundation and the pillars which support that kingdom. And the means by which it is be extended, and to gain all its triumphs, are the diffusion of the knowledge of

God in the world, and the outpourings of the Holy Spirit. This is what a rationalist, or a materialist can never understand.

They do not believe in miracles; but what can they make of this Christian Dispensation—this new spiritual dominion, which is now overturning all the former dispensations, and establishing the code of laws enacted by Jesus, in their place? It is a steady, silent, but progressive revolution which has been brought on the world, as no other mighty revolution ever was effected. It is the "stone cut out of the mountain without hands."

There are no natural causes—no laws of nature in operation, that could have brought about the result. The causes that produced the change are altogether of a supernatural origin—and the means of perpetuating and extending the revolution, are above nature—of a supernatural character. We say, then, that the Mediatorial Kingdom of Jesus, is a miraculous kingdom. A proper discussion of the subject, will make this manifest to every one, who will admit these following premises:

1. That Jesus now has a kingdom in the world, called "the Church of Christ;" and also, sometimes, *the Christian dispensation.*"

2. That Jesus is, at this day, openly acknowledged as the King of kings, and Lord of lords, by millions of followers in nearly all the nations of the earth.

3. That, prior to the birth of Jesus in Bethlehem of Judea, this kingdom or dispensation had no existence.

4. That, at the period of His Advent, all the nations

of the earth were covered with the darkness of superstition and idolatry, except the Jewish.

5. That the operation of natural causes, during a period of four thousand years, at least, that had elapsed from the date of creation, had entirely failed to put an end to idolatry, or to generate in the hearts of mankind any knowledge of the true God.

6. That, on the contrary, from a date as far back as reliable history extends, the world had degenerated more and more, so that the moral darkness which covered the face of the earth at the period of the advent, was as great, if not greater, than at any former period.

Jesus was born in the year of the world 4004, as nearly as it is possible to fix the date. The civilizations of Babylon, Persia, and philosophic Greece, had successively swayed the world. And now imperial Rome was at the height of her grandeur. They had their poets, orators, and philosophers—their fine arts, their Coliseums, and their world-renowned Senate; and if there has been a golden age in the past, we might say, perhaps, that it was the Augustan age—the very age when Christ was born. But what had Rome done for the amelioration of the moral condition of mankind? A historian has given us a most graphic description, which closes as follows:

"At the period of the birth of Christ, these systems of antiquity had worked their worst. The sceptre of Rome was extended over all the countries of the West; her mission was accomplished; with her tranquility degenerated into stagnation, and ended in rottenness. Humanity, incapable of submitting to inac-

tivity, fell back upon itself, and revelled in selfishness, debauchery, and cruelty; the three capital errors of antiquity had reached their apogee; thirty thousand gods were enthroned in the capitol; the slaves of the wealthy citizens were thrown into the fish ponds to fatten the murænas: and a decree of the Senate declared that all women belonged by right to Cæsar."

This is a fair picture of the moral condition of the most enlightened portion of the world—the Roman Empire, at the time when Jesus was born, after natural causes and philosophy had, for four thousand years, done all they could to reform it. They had done their very best, and this was the result. Look at the picture—*scrutinize it critically, ye sceptics, and say, whether it was not time for Jesus to make His appearance.* He came at the time appointed, and preordained in the counsels of heaven.

And now, is He not a King? Does not He reign? What other king or potentate ever reigned before Him, who could claim the homage of a fourth part of as many vassal subjects, who would be willing to lay down their lives for His cause?

There is progress—wonderful progress going on in the world. The nations are, at this very time, being shaken by the mighty Providence of God, to prepare the way for the reign of His Son. Not only do the most potent nations of the earth own Jesus as the Supreme Lord—as America, England, Germany, and others, but all the rest of the world are getting ready to submit to His sway. The great "*Ruler*" has indeed come out of Bethlehem, and the "star of Bethlehem" is already high in the ascendency.

In regard to the preparations now going forward for the universal extension of Christ's Kingdom, here is what a late writer says:

"Could the twelve apostles of our Lord be summoned back, as were the great lawgiver and the great prophet, to the scene of the manifestation of the glory of their Master, and lifted to take a general survey of the preparation of the world for the gospel at this time, they would see that it finds nothing equal to it, since their own wonderful and culminating era. The empire of Japan abolishing the ancient idolatry of Budhism by law, and bursting forth into a mighty entreating cry for intellectual and spiritual light; China, queen among nations, hoary, humiliated, bruised with blows, and dragged behind the chariot of foreign conquerors, ready to yield to any demand to save her life, and throwing the gates of a thousand cities open to the preachers of a new and dreaded doctrine; India, revolutionized since the terrible Sepoy rebellion, penetrated with five thousand miles of railroad; her deified Ganges compelled to scatter its waters to irrigate, and give life to once barren wastes, the revenues of her temples forfeited; hundreds of thousands of her sons rejecting the decrepit wisdom, and the complicated creeds of their fathers; the Shah and court of Persia, putting off beard and turban, and robes, and wearing European dress, and conforming to Western ideas; Egypt spanned by railroads; Ethiopia explored by Christian missionaries; miracles of salvation wrought in Madagascar; Russia rising through the peaceful and voluntary emancipation of her serfs; Spain, Austria, Italy, and France breaking the heavy chains of a thousand years of despotic Papal rule, and admitting freedom of conscience, and of public worship, with all the liberalizing influences of Protestantism in their train; slavery abolished in

America; civilization and the Gospel reaching to 'the going down of the Sun,' on the Western shores, and the commingling thereof of the ancient races of the East with ours; the globe netted over with railroads and telegraphs, and lines of steamers; the tens of millions of books; the hundreds of millions of newspapers; the Bible translated into every important language; Christian hospitals, Christian schools, Christian printing presses, Christian commercial and social influences penetrating and leavening all heathen, Mohammedan, and anti-Christian lands."

Here is a very marked progress. And certain modern philosophers may, possibly, call it "*Evolution.*" But it is a striking fact that it is a species of "*Evolution,*" or progress, that extends nowhere, and into no countries, except those where Christian missionaries have penetrated, and carried the Bible. It is a progress wrought out, and effected by the inherent force of Christianity alone.

We have said that this kingdom of Jesus was not originated by the operation of natural causes—that the existence of it in the world at this time, is a supernatural—a miraculous event. The miraculous birth of Christ, and His miraculous resurrection from the dead, are the great facts in which that Kingdom had its inception; and they are the foundation on which it rests.

Irrespective of these two facts, there could have been no Christianity in the world. But we do not affirm that the knowledge of these facts alone, would insure the extension and the perpetuity of Christ's kingdom in the world, to the end of time. He would have had no kingdom on earth, to-day, if He had

never come back after His resurrection. I have already stated that the diffusion of the knowledge of God, or the preaching of the Gospel, and the outpouring of the Holy Spirit are the active agencies, or instrumentalities by which the kingdom of Jesus is carried on, and by which it achieves its victories in the world. We have now the miraculous causes, and the miraculous agencies. Let us view them separately.

I. And first, as to the supernatural birth of Christ, I have discussed that, in the chapter on the Incarnation. The birth of Jesus, in itself, and by itself considered, was of no significance, and had nothing to do with the establishment of His spiritual kingdom in the world. If He had not been born as no other man ever was, there is no reason to think that He would ever have been known beyond the village where He was born. But His pre-existence, His being born of a virgin, His being born in Bethlehem, His being born at the very time predicted, the numerous prophecies proclaiming His advent, and the song of the angels that heralded His birth—all these circumstances connected with His birth, invest it with all the importance that we can attach to it, and stamp on it the character of a supernatural event—a miraculous birth.

II. The manner of the death of Christ and His Resurrection from the dead, we stated to be the second fundamental fact, which laid the foundation of the kingdom which He came to establish. This was the theme of the last chapter. And now we shall only ask attention to a peculiarity connected with the reign of

Jesus, wherein it differs from that of any other king or potentate the world has ever seen. They reign and triumph only in their lifetime. Death always ends their dominion and power. But Jesus had to die, and to rise again from the dead, before His kingdom could be fully inaugurated. This was clearly the subject of prophecy. And as a matter of history, there ought not to be the shadow of a doubt in any honest mind.

No wonder the Jews did not understand their own Scriptures concerning Him. No other king had ever triumphed and reigned by his death. And how could they understand that the Son of David was to be so unlike David himself? How could they, reasoning from natural principles, have expected anything else but a temporal kingdom to be erected by their promised Messiah, ruled and governed in His lifetime, and rivalling in glory and splendor the kingdom established by David, the greatest conqueror of his day? They knew nothing about a spiritual empire. They had never heard of one rising from the dead, and reigning in the hearts of millions of subjects, after he had been put to death.

If we would censure the Jews for their incredulity, and their wilful rejection of the true Messiah, yet, let us reflect, that, viewing the whole subject from the standpoint of human probabilities, and of natural philosophy, there is not a people on earth that would not have been as unbelieving as the Jews, in regard to the Messiah. It was something new—a new sort of empire Jesus came to establish, founded on His death, and His resurrection from the dead as its basis. The Jewish mind had not been sufficiently schooled, by a previous

and long course of national training, to comprehend or to receive such a proposition as this. No natural man could receive it.

If Jesus had been born among the educated and refined Greeks or Romans, we know that they would have treated the doctrine of His resurrection from the dead as foolishness.

III. The knowledge of the Lord is to be diffused throughout the world; and this is the chief instrumentality by which the kingdom of Jesus is to be extended and perpetuated. This is implied in the commission given by Christ to His disciples, "Go ye, therefore, and teach all nations." This is spoken of, and truly, as "the great Commission." Hundreds of years before, Daniel foreshadowed the giving of this commission, saying: "Many shall run to and fro, and knowledge shall be increased." Two hundred years earlier still, Isaiah foreshadowed it in language equally clear—"They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Whether we consider the import of this prediction, or the terms in which it is expressed, it is wonderful, and adapted to awaken emotions of wonder in every thoughtful mind. The prediction was uttered in an age when there was no knowledge of God in all the earth, except among the chosen people dwelling on that narrow tract of land called Palestina. Darkness covered the rest of the world, not penetrated by so much as the feeblest ray of light from a single star.

When such philosophers as Aristotle, Pythagoras, Democritus and others, knew nothing of the true God, what could be expected of the mass of mankind?

In a previous chapter it was explained that theological science is above natural science, and is really to be ranked as a supernatural science. This is the reason that men who depend alone on their intellect, and are determined to reason out everything, and to believe only what they can reason out, fall into atheism. They cannot comprehend the existence of God, for this is an impossibility.

There must needs be a Revelation from God. And we have such a Revelation in the Bible. The "running to and fro," foretold by Daniel, commenced when Jesus commissioned His disciples to go into all the world and teach all nations. From that day to the present hour, His disciples have been busy in the execution of that commission.

Of course, *there have been multitudes of nominal disciples who do nothing, and have done nothing, to show that they recognize the binding obligations of this command. But there have been other multitudes, in every age, who have felt the obligation, and done what they could to help fill the earth with this precious knowledge of the Lord. And what are the fruits?*

What is the result of this *running to and fro?* Why, already we see sights the old world never saw. We behold a spectacle that Babylon, Greece, and Rome, in all their pomp and culture, and glory, never witnessed, and never even could have dreamed of. Aristotle and Epicurus, with all their philosophy and

learning; Homer and Virgil, with their wonderful genius; Demosthenes and Cicero, with their surpassing eloquence and genius, never knew as much about God, and never had as correct ideas on the subject of moral right and wrong, as one of our ten-year old children, who has received the ordinary instruction imparted in any of the innumerable Sabbath schools established in nearly every city, and hamlet, and village on the four continents of the globe, and in many of the distant isles of the sea.

Has there not come a revolution, since Daniel and Isaiah, and Jeremiah, and Zechariah prophesied, and since Jesus gave out His commission—a revolution in the ideas of men—in the knowledge of the Lord in the world, such as not the wisest of the ancient sages could have anticipated or dreamed of, even after four thousand years' experience, and fruitless experiments?

The "hereafter" is upon us, and the kingdom has been set up. The "stone cut out of the mountain without hands" is breaking in pieces, and pulverizing into dust, all the other kingdoms.

God has said that His word "shall not return unto Him void, but shall accomplish that which He pleases, and prosper in the thing whereto He hath sent it." Every Bible sent forth into the world—and we know that the "British Foreign" and the "American Bible" societies are printing and circulating millions of copies—and more and more every year—every Bible that is sent forth, is giving increased volume to that flood of light and knowledge that is soon to fill the earth, as the waters cover the sea.

IV. We have now to consider the outpouring of the Holy Spirit as the efficient agency, in the work of promoting and extending the kingdom of Jesus in the world.

This is a theme not understood by the children of this world, as explained in a former chapter, since they are carnally minded, and can see nothing only as it is presented to their natural eyes. When Jesus promised the gift of the Spirit, to teach His disciples all things, and to bring all things to their remembrance, whatsoever He had said unto them, He at the same time announced that the world could not—would not receive the Spirit, because they could not see Him—or could not have any sensible proofs of His presence or existence.

Our modern rationalists deny the doctrine of the Trinity, and, of course, they disbelieve the existence of the Spirit. They deny the doctrine of a regeneration, or a change of heart wrought by a special agency of the Spirit, as taught by Jesus in His interview with Nicodemus. They deny it because of the mystery connected with it, which precludes the possibility of their being able to comprehend it. It is a supernatural work or change, which it would be equally above the power of man to effect, or even to understand, as it would be, by a word, to recall a dead body out of the grave. But still the dispensation of Christianity was to be a spiritual dispensation.

When John, the forerunner, came preaching in the wilderness of Judea, and baptizing with water unto repentance, he proclaimed the advent of His kingdom, who was to baptize with the Holy Ghost. And

the sacred narrative informs us explicitly, that the preaching of the first sermon under this new and spiritual dispensation was attended by a very remarkable outpouring of the Spirit, that resulted in the conversion of three thousand souls in a single day. The impenitent and unbelieving portion of the Jews were amazed. But Peter, explaining the phenomenon, said:

"Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words; for these are not drunken, as ye suppose, seeing it is but the third hour of the day; but this is that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy; and your young men shall see visions, and your old men shall dream dreams; and on my servants, and on my handmaidens, I will pour out in those days of my Spirit; and they shall prophesy."

Peter furnished the only possible solution of the strange events witnessed on the day of Pentecost. It was "not by might, nor by power, but by my Spirit, saith the Lord." God had poured out His Spirit. But this remarkable display had, long before, been predicted by the prophet Joel. A number of the prophets, with equal clearness, foretold the advent of this spiritual kingdom of Christ. Thus Jeremiah said:

"Then will I sprinkle clean water upon you, and ye shall be clean, from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and

I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them."

Here is a prediction, concerning something that was to come to pass under the New Testament dispensation. It sounds very much like a prophecy concerning the ordinance of Baptism, and the gift of the Spirit. "I will sprinkle clean water upon you"—"I will put my Spirit within you"—"a new heart also will I give you." What is now taking place, and what took place on the day of Pentecost, and has been taking place ever since the day of Pentecost, is here recorded as what would take place in the exact words of Jeremiah, uttered many hundreds of years before the day of Pentecost.

As Peter preached Christ at Jerusalem, and thousands were converted through the outpouring of the Spirit, which accompanied the word preached, so, a Moody goes to London, or to Boston, and holds up the cross—the simple Gospel, unadulterated by any admixture of human learning and vain philosophy, and under the outpourings of the same Spirit, thousands are converted in a brief period—some of them, inebriates; some of them, gamblers; some, profane; some, impure; and some, infidels; but they are all at once changed—they are made new creatures, and subscribe themselves by the name of the Lord Christ.

Our philosophers don't know what to make of this. They can't philosophize upon it. There was nothing like it ever known in Greece, or Rome, or Babylon.

There is nothing like it known now, in any country, or among any people, except where the Cross of Christ has been erected, and this new and glorious Spiritual dispensation has been made known. But wherever Christianity has taken root, and the Spirit has come down, whether on the inhabitants of Jerusalem, or among the natives of Greenland, or the slaves of the West Indies, or the savages to whom David Brainerd preached, or the far-off inhabitants of the South seas, or the refined and cultivated citizens of Boston, the fruits of the Spirit are always the same —"Love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance."

The Dispensation of the Spirit may be said to be now fairly established, and it is rapidly spreading through the world. The Spirit writes the law of God in the hearts of His children, and every renewed and sanctified heart, is said to be a "temple of the Holy Ghost." That which the prophets foretold has come to pass. A spiritual empire, the rise of which the philosophers and sages of antiquity could not have foreseen, as they could have formed no conception of such a kingdom, and as there were no natural causes in operation to bring it into existence—such a spiritual empire is now filling the earth, the subjects of which claim to have the law written in their hearts—and to have "a new heart"—"a heart of flesh"—and to have "the Spirit in their hearts"—and to have been "born of the Spirit"—and to be "led by the Spirit." These scriptural phrases are now become the spoken dialect of the children of God.

The scene that was witnessed at Jerusalem on the

day of Pentecost, has been often reproduced, at least, in the similarity of its effects, if not in power, thus attesting that the agencies and means ordained for the conversion of the world, are adequate to the end.

One of the most extensive and powerful revivals in modern times, perhaps, since the great awakening in Germany, in the days of Luther, was that which began in Northampton, in 1735, and spread in a short time through the New England States and New Jersey. Dr. Jonathan Edwards, in describing the effects of that revival on his own people, wrote:

"The town seemed to be full of the presence of God; it never was so full of love, nor so full of joy, and yet so full of distress as it was then. There were remarkable tokens of God's presence in almost every house. It was a time of joy in families on account of salvation being brought to them; parents rejoicing over their children as new-born, and husbands over wives, and wives over husbands. The goings of God were seen in His sanctuary. God's day was a delight, and His tabernacles were amiable. Our public assemblies were then beautiful; the congregation was alive in God's service; every one earnestly intent on the public worship; every hearer eager to drink in the words of the minister, as they came from his mouth; the assembly in general were from time to time in tears, while the word was preached; some weeping with sorrow and distress; others with joy and love; others with pity and concern for the souls of their neighbors."

As to the fruits of this work of the Spirit, he further testified:

"Now, instead of meetings at taverns and drinking

houses, and meetings of young people in frolics and vain company, the country is full of meetings of all sorts and ages of persons, young and old; men, women, and children, to read, and pray, and sing praises; and to converse of the things of God and another world. Instead of vain mirth among young people, there is now either mourning under a sense of the guilt of sin, or holy rejoicing in Christ Jesus; and instead of their lewd songs, are now to be heard from them, songs of praise to God, and the Lamb that was slain to redeem them by His blood. And there has been this alteration abiding in multitudes all over the land, for a year and a half, without any appearance of a disposition to return to former vice and vanity."

This testimony of Jonathan Edwards will have weight with all who respect true intellectual and moral worth. It has been said by some men of learning, and who were very sound thinkers, that America has never produced a man who was, intellectually, the superior of Mr. Edwards. The Rev. Robert Hall, one of England's greatest divines, said of him, that he was "the greatest of the sons of men."

There was a very extended outpouring of the Spirit to which we may allude, in this connection, that commenced about the year 1801, and prevailed for several years, through what were then the Western States. It was a glorious event in the history of these States. The wave of infidelity that had come over from England and France, and was beginning to spread over the country like a deadly pestilence, was effectually stayed by that revival; and to this day we see the good effects thereof. Never, perhaps, was there so great

and visible a change wrought in so short a time, and in so large an extent of country. There are many of the descendants of those early settlers, who still remember, and can tell much about it. The general effect was that theoretical and speculative infidelity was well nigh swept out of these Western States. For half a century after, it was nearly impossible to find a professed infidel in any of these States, except he was one who had been imported from the East, or from the old world. The Spirit of the Lord lifted up a standard against the enemy, for the Lord had a mission for these Western States.

In regard to the nature of the radical change, wrought by the Spirit in the hearts and the outer lives of men, the blessed reality is not denied even by rationalists themselves. The nature of this change is expressed in a single text—"and such were some of you"—"fornicators, idolaters, adulterers, thieves, covetous, drunkards, revellers, extortioners," etc.—"but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

These words indicate a total renewal in heart and life. The religion of Jesus has a transforming power. It makes those who were impure, licentious, and immoral in their lives, pure, and moral, and good. And this is the system which our fallen humanity needs—a system that can raise them up from the dust, and the deep degradation of ages.

The transforming power of Christianity may be more marked and visible in some conversions than in others, but the radical nature of the change wrought

is the same in every case. Let us take an instance of conversion of more recent date than that of Paul —the conversion of one who was a perfect contrast to Paul, in all the main features and circumstances of his life. The account is taken from Dr. Walker's Philosophy of the Plan of Salvation. The case is that of an old man, who was converted a few years ago—an atheist:

"His whole appearance was that of a decrepit, disconsolate old man. He had become misanthropic in his feelings, regarding mankind in the light of a family of sharks, preying upon one another; and his own duty in such a state of things he supposed to be, to wrest from the grasp of others as much as he could. He used profane language; opposed the temperance reformation, and looked with the deepest hatred on the ministers of religion. His social affections seemed to be withered; and his body, sympathizing, was distorted with rheumatic pains. But this man was brought under the power of religion, and from being an atheist, he became the most implicit and childlike believer. He seemed like a being who had waked up in another world, the sensations of which were all new to him.

"One of the first things this old man did after his conversion, was to love in a practical way his worst enemy. There was a man in the village who had, as he supposed, dealt treacherously with him in some money transactions which had occurred between them. When converted, he sought his old enemy, asked his forgiveness, and endeavored to benefit him by bringing him under the influence of the Gospel.

"After conversion, he became benevolent, having given more, in a single year, with the design of benefiting his fellow-men, than he had in all his life before.

His affections received new life. Said he to a friend: 'One part of the Scriptures I feel to be true—that which says, "I will take away the stony heart out of your flesh, and will give you a heart of flesh." Once, I seemed to have no feeling; now, thank God, I can feel. I have buried two wives and six children—but I never shed a tear. I felt hard and unhappy; now my tears flow at the recollection of these things.' And the tears moistened the old man's cheeks as he spoke. He was often seen to weep. Previously to his conversion he had not wept since the age of manhood. An exhibition of the love of Christ would at any time move his feelings with gratitude and love, until the tears filled his eyes.

"There was a corresponding change in his life, as, after his conversion, he ceased not to do good as he had opportunity. He made out a list of his old associates, then living within his reach, for whose conversion he determined to labor as he had opportunity, and to pray daily. There were one hundred and sixteen names on the list, among whom were sceptics, drunkards, and other individuals, as little likely to be influenced by Christian effort as any men in the region. Within two years of the period of his own conversion, one hundred of these individuals had made a profession of religion.

"The effect on his happiness was no less remarkable. Once, in a social meeting where he worshipped, he made the remark: 'I have rejoiced but once since I trusted in Christ; that has been all the time.' His whole physical system, as soon as his mental nature had undergone a change, by sympathy, felt the benign influence. His countenance assumed a milder and more intelligent aspect. He became more tidy in his appearance, and his thousand pains, in a measure, left him. In his case there seemed to be a renovation of both soul and body."

The world stood in need of something that could cure the leprosy of sin, for that is the disease of humanity. God has provided this remedy.

Here then, we have the secret of the efficacy and the divine power that attends the preaching of the Gospel. It is in the actual presence, and active agency of the Holy Spirit, promised by Jesus, predicted under the Old Testament dispensation, verified on the day of Pentecost when the Gospel dispensation was first fully revealed, and now attending and crowning the ministrations of all the servants of Jesus everywhere, and in all ages. We call it a supernatural agency. It certainly does not come under natural law, and, evidently, is something quite beyond the comprehension of modern rationalists.

I will conclude this chapter with some words in reference to the subjects of the mediatorial kingdom, and, also, the extent and the duration of that kingdom.

I. And the first word is, the Mediatorial kingdom is not one that is bounded by any geographical lines, or sectarian and denominational limits. It is an indication of a very carnal state of the affections, to assert, that the Spiritual empire of Jesus can be measured and circumscribed by topographical lines, and by ecclesiastical definitions. The Jews once believed that they constituted the kingdom of God, and that the entire Gentile world were excluded from the favor and mercy of heaven. But in the light of the present centuries, they have, doubtless, discovered that this long-cherished notion was a mistake. There are several ecclesiastical bodies now in the world, who

arrogate to themselves the peculiar distinction of being exclusively the church of Jesus, or the spiritual kingdom of the Messiah. But they are equally mistaken, as were the Jews, in these pretensions. And all those who make these pretensions afford evidence that they are ignorant, as to the nature of the essential principles that belong to Christ's kingdom.

The Mediatorial kingdom is the Church, and the Church is the Mediatorial kingdom. The Lord Jesus has but one church on earth, or in creation. There is but one church in all the universe of God. It is called "the general Assembly, the Church of the First-born, which are written in heaven." There may be divisions and branches of the church, just as the ancient Israel was composed of twelve tribes, who were yet one Israel, though they marched after so many different banners. The names written in heaven, are the names of the subjects of redemption—the subjects of grace—and these constitute "the general Assembly, and Church of the First-born." This number includes all who are saved by "the blood of the Lamb, slain from the foundation of the world." *

If this definition of the spiritual kingdom is founded in truth, it makes Abel the first member of the church, as he was the first who was saved by Grace, and, therefore, the first whose name was "written in heaven." If saved at all, he must have been saved by grace, and through the blood of Christ. The blood of the victims which he offered, was typical of the great sacrifice for sin, and through the types, his faith

* See Supplement.

looked forward, and on, to the Lamb of God who taketh away the sin of the world.

The first essential characteristic of the heirs of salvation is, that they be sinners; and the second is, that they be saved through the blood of Christ. None can be in the Mediatorial kingdom, except they be in possession of these two marks. Of course, the sinless angels cannot be the subjects of this Mediatorial kingdom. They have no need of a Saviour. Neither can any who reject Christ, and refuse to believe in Him as the Lamb of God, belong to His Mediatorial kingdom.

The tender infant, dying in infancy, and saved through the blood of Christ, belongs to His Mediatorial kingdom. But if it were sinless, as some say, it could not need a Saviour, nor belong to the kingdom of grace, no more than Gabriel, or any of the sinless angels can belong to that kingdom. That infants, dying in infancy, have a sinful nature, and are therefore cleansed and saved by the blood of Christ, we believe implicitly, both on the positive declarations of Scripture, and from the fact that they are subject to the pains and penalty of death, which is the wages of sin.

Infants do not believe, and they are not required to believe as a condition to their having an interest in Christ, and a place in His spiritual kingdom. We believe that blessed word that fell from Jesus' lips, when He took up little children in His arms and blessed them, saying: "Suffer little children to come to me, and forbid them not; for of such is the kingdom of heaven." It is just as easy to sanctify their

hearts and wash them from sin, without faith, as to sanctify and wash adult sinners through faith, and thus save them through the blood of Christ. There may be a mystery connected with this subject, but that is nothing—the whole scheme of salvation is a glorious mystery. And let us unite in the exclamation: "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints!"

II. As to the duration and the extent of the Mediatorial kingdom, we may say, in the light of what has already been said, that it reaches from the redemption of Abel, the first martyr, to the ingathering of the last one of God's "*Elect*," at the winding up of the affairs of this world. For this world stands, and only stands, till this purpose shall be accomplished. He is making up his jewels—the angels are gathering together His Elect—and when they shall all be gathered, the end will come—the world and the works that are therein shall be burned up—the scaffolding used in the building of the temple will be thrown down, and then the glorious structure of Divine Grace, which God has been erecting through the ages, will appear in all its beauty and glory.

After the expiration of this present dispensation at the end of the world, Jesus is still to be the Head of His church, and to reign as the King of saints, but the Mediatorial kingdom is to be merged into the absolute kingdom, to form, as it were, one of the provinces of His universal dominion. For He is the Sovereign of all worlds, and He is to reign as "King of kings, and Lord of lords." The thrones, the princi-

palities, and the powers in heavenly places are to be subject unto Him.

All the kingdoms of this world are to have an end. For the kingdom of Jesus is to succeed, and supersede them all. It is to be universal in its extent, and to continue as long as the earth shall endure. Of course, there will be political organizations and civil governments, as long as the world shall exist. But there will be no despotisms on earth. Every nation will have its Congress, or Parliament, elected by the people, to make laws. And the world will have a Congress. There will be a Congress of nations—and this will be the bond of union to hold the nations together, in amity and peace. Then, there will be no more horrible discords nor bloody strifes of arms. But all differences and disputes will be settled by the arbitration of this universal Congress. "Nation shall not lift up sword against nation, neither shall they learn war any more; but they shall beat their swords into ploughshares, and their spears into pruning hooks." Then, there will be but one King—King Jesus.

"All hail the power of Jesus' Name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all!

"Let every kindred, every tribe,
On this terrestrial ball;
To Him all majesty ascribe,
And crown Him Lord of all."

SUPPLEMENT.

There are those who believe that the kingdom of

Christ is not yet established in the world; that He went away in order to receive a kingdom, and that He will return and set up that kingdom, at His second Coming in glory. Those who entertain this view, are known as Second Adventists, or Pre-millennarians. The kingdom they look for, is to be a material and glorious kingdom in this world. The belief is not essentially different from the ancient belief of the Jews, in regard to the visible glories of Messiah's kingdom. In the belief of both, there is to be a glorious material empire, and a personal reign of the Messiah on a material throne at Jerusalem. The Jews believe that this reign of the Messiah will be in the flesh; Adventists believe that it will be in the resurrection state; this is the only essential difference between the two beliefs. They both alike discard the idea of a spiritual reign.

Second Adventists are not very harmonious in their views. They are united, however, in the belief that the second personal appearing of Christ on His great white throne, will precede the Millennial morn, and will be the event that ushers in the dawning of that glorious age, for which they are so anxiously praying. They believe that the dead saints will be raised from their graves at the coming of Christ, and will reign in person with Him on the earth, during the Millennial period. They believe that until that period, their souls rest in the grave with their bodies, in a state of unconsciousness; or else, that during the interval, they are in a separate state, and do not go to heaven where Christ is. They are divided among themselves on this question; some believing in a state

of unconscious sleep in the grave, and others in the existence of an intermediate state.

As to the wicked, they do not believe that a single soul has gone to hell. Their hell is the grave. They are all in the graves, from which they will be raised at the expiration of the thousand years. Then they will be judged in the body, according to the deeds done in their bodies, after which they will be consumed in the fires of the last day—utterly consumed and annihilated. That will be the end of them. Adventists do not believe in a punishment that is "*everlasting.*" It is not certain that Adventists believe in the existence of souls at all. The Scriptures that speak of the soul—and of the spirit that returns to God who gave it, they explain by saying, that, they refer to the breath of the body. The spirit is the *breath*, or *the air* that heaves our lungs.

When Adventists pray the Lord's prayer, "thy kingdom come," they mean that the end of the present dispensation may come—the gospel kingdom, which is now in existence. They pray that it may terminate, and that Jesus may come in person, to inaugurate the new and glorious kingdom which He is to set up. They virtually pray that the spiritual kingdom may come to an end—that the gospel may be preached no more; that there may be no more converts of grace; no more rejoicing in heaven, over sinners that repent.

Doubtless, there are some good and sincere Christians among Second Adventists. But their system of belief is full of contradictions, and the views of many are as carnal and gross as were those of the blinded Jews, which caused them to reject the Messiah.

As to the nature of Christ's kingdom, as being a kingdom already set up, and not yet future, I desire, in this supplement, to make the matter plain, from the very words of Christ Himself. He said to His immediate followers:

"Verily, I say unto you, there be some standing here which shall not taste of death, till they see the Son of Man coming in His kingdom."

This is the way in which St. Matthew gives the promise of Jesus. Six days after, He was transfigured, and showed Himself in the glory of His kingdom to three of those disciples in the Holy Mount. Peter was one of those favored three, and, speaking of that event many years after, in one of his epistles, he says:

"For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ; but were eye-witnesses of His majesty. For He received from God the Father honor and glory, when there came such a voice to Him from the excellent glory: This is my beloved Son in whom I am well pleased. And this voice which came from heaven we heard, when we were with Him in the Holy Mount."

Here it is certain, that Peter refers directly to that remarkable event, the transfiguration in the Mount. He says that they heard the voice from the most excellent glory, saying, "This is my beloved Son." He says that they were "eye-witnesses of His majesty"—"of the power and the coming of our Lord Jesus Christ" "when they were with Him in the Holy Mount."

But Adventists say, that promise of His coming in His kingdom, which some of them who were then standing there were to witness before they should taste of death, has never yet been fulfilled, though they have all been dead for centuries. Therefore they contradict the direct testimony of Peter, who says, that they were eye-witnesses of His majesty, of His power, and of His coming, when they were with Him in "*the Holy Mount.*" This is conclusive.

But two other Evangelists record the same event, in almost the same words as Matthew. Mark says:

"And Jesus said unto them, Verily, I say unto you, that there be some of them that stand here, which shall not taste of death till they have seen the kingdom of God come with power."

Was this promise fulfilled? It was six days after. For the record goes on to say:

"And after six days, Jesus taketh with Him Peter, and James, and John, and leadeth them up into a high mountain apart by themselves; and He was transfigured before them." Luke says:

"But I tell you of a truth, there be some standing here, who shall not taste of death till they see the kingdom of God." And then he adds: "About an eight days after these sayings, He took Peter, and John, and James, and went up into a mountain to pray. And as He prayed, the fashion of His countenance was altered, and His raiment was white and glistering. And behold, there talked with Him two men, which were Moses and Elias, who appeared in

glory, and spake of His decease which He should accomplish at Jerusalem," etc.

Now if this emphatic promise, so minutely recorded by the three Evangelists, that some of them should not taste of death till they had "seen the kingdom of God," as Luke says; or till they had seen "the kingdom of God come with power," as Mark expresses it; or till they had seen "the Son of Man coming in His kingdom," as Matthew says;—if this promise was not verified to the three disciples in the Holy Mount, as Peter says it was, it becomes Adventists to explain, why all the apostles died without seeing the coming of that kingdom. They ought further to explain, why these special promises which have been quoted, were not mentioned, nor even referred to by learned Adventists, in perhaps the largest conference ever held by them two or three years ago, in New York city. Some very elaborate papers were read in that conference, and they quoted one hundred different texts, all of which they supposed to favor their views of the personal coming, and the personal reign of Christ, on the earth. But they studiously omitted those three passages which have been given above, from Matthew, Mark, and Luke. It would overturn all their calculations to say, that, Jesus manifested Himself in the glory of His kingdom, to any of the apostles in their lifetime, since, as they say, that kingdom has never yet been set up. It was the intention of Jesus to afford to His disciples, a sensible and an ocular view of the nature and glory of His kingdom. It was for this purpose He appeared in the Mount, in His glorified form—the glorious body which is now on the throne,

with two of the glorified subjects of His kingdom—Moses and Elias, in their robes of glory. This manifestation of His glory was made to three chosen disciples, who were to be witnesses thereof, to all His followers to the end of time. That is the reason, it has been so carefully recorded by three of the Evangelists, and also by Peter, one of the three witnesses, in his Epistles. Four things are made very clear by the fact of the Transfiguration, viz.:

1. That the departed saints belong to the kingdom of Christ. The design of the transfiguration was to give the disciples, a visible and sensible view of His kingdom.

2. The departed saints are not dead. Moses and Elias appeared alive in the Mount of Transfiguration. But we must believe that Abraham, Isaac, and Jacob, and Paul, and Daniel, and all the departed saints are just as much alive in the kingdom of glory, as Moses and Elias.

3. That departed saints take an equal interest in the affairs of Christ's kingdom, as the saints on earth. Moses and Elias were conversing with Christ, about the decease which He was to accomplish at Jerusalem. On that decease the salvation of the world depended, and they must have known that He had come into the world for that very purpose, to work out salvation by His death.

4. That the Church on earth, and the Church in glory are one Church—and one kingdom: called the general assembly, and Church of the First-born in heaven. Here were Moses, and Elias, Peter, James, and John, all associated together with the Lord in the

Mount—all subjects of the same kingdom—all equally interested in that salvation which He was to accomplish at Jerusalem.

Elias had been translated. He had never tasted of death, and he might have appeared alive in the Mount. But Moses had died, and been buried many hundred years before. And yet he appeared in as glorious a form as Elias. There was no difference in the visible glory of the two. It is therefore true, as the apostle says, that there is a glorious body, prepared for every departed soul at their decease, so that they are not found naked in the world of spirits; "for we know that if our earthly house of this tabernacle"—the body—"were dissolved, we have a building of God, a house not made with hands. For in this"—the body—"we groan earnestly desiring to be clothed upon with our house which is from heaven; if so be that being clothed we shall not be found naked." He is speaking of the souls—they have new and spiritual bodies, and they are not found naked. It was such a body that Moses appeared in, on the Mount. Elias appeared in his transfigured body which had never seen corruption. Christ appeared in His transfigured body. But Moses appeared in glory also, with the spiritual body prepared for him, though his natural body had not been raised from the dead, and will not be till the final resurrection. And if Moses can appear so glorious in his new and spiritual body, while his natural body still slumbers in the grave, waiting the call of Gabriel's trump, this teaches, and it is just what Jesus intended to teach by the circumstance of the transfiguration, that all the saints shall be with

Him in glory, in glorious forms, immediately at their decease, even though their bodies should sleep for ages in the grave. This is what we must believe, unless we consider the glorious vision in the Holy Mount as nothing more than an optical illusion, by which Christ designed to impose on the senses of the three disciples, and make them believe that Moses and Elias were alive, when they were not; which it is not supposed that even the most confirmed Adventist would assert.

There is a clear light thrown on this whole subject, by the words of Christ addressed to the penitent on the cross—"To-day shalt thou be with me in Paradise." Adventists and some others do not believe that this word, "*Paradise*," means heaven. It occurs but three times in the New Testament. The second passage where it is used is 2 Cor. xii. 4, where Paul says, that he was caught up to the third heaven, which he calls Paradise; "I knew such a man, whether in the body or out of the body, I cannot tell; God knoweth; how that he was caught up into Paradise, and heard unspeakable words which it is not lawful for a man to utter." The last time the word is found, is in Revelation ii. 7: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God."

That teaches that the tree of life flourishes in the middle of the Paradise of God. But turning to the last chapter of Revelation, we find the tree of life growing on either side of the river of life, that proceedeth out of the throne of God, and that must be Heaven. "And He showed me a pure river of water

of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits." The definite location of the tree of life in the midst of Paradise, or where the throne of God is, ought to settle, definitely and finally, the question as to the meaning of the word *Paradise*. Such a question never could have been raised at all, if the church called "Mother of harlots" had not wanted to start a lucrative trade in the sale of indulgences, by praying souls out of purgatory. Purgatory is a Romish term. There is nothing that answers to it in the Bible. And for the want of such a term, they have converted Paradise into a purgatory. God will judge all those who thus pervert the truth.

CHAPTER VII.

The Unfulfilled Prophecies.

A Millennial period—Binding of Satan—Prophetic utterances of Isaiah—Revelation xx.—The last battle on earth—The world's Sabbath of Rest—It is yet future—Must come before the end of the world—Two great events to precede—The Jews to be gathered—Dispersion and restoration alike foretold—Dr. Niccoll's interpretation—A literal restoration to their own land—Will be converted to Christ—A culminating argument—Will exemplify the power of Christianity—Claim of the ancient Jerusalem — Mystic Babylon — Daniel's Wonderful prediction—The Little Horn—The five marks of identity—John's Description of Mystic Babylon—The four marks of Revelation—The man of sin doomed—Doom recorded Revelation xviii.—The ancient Babylon—Judgment of the Modern Babylon sudden—Near at hand—God's people shall be saved—The elements of destruction ready—A world-wide impression necessary—Consummation, "The kingdoms of this world are become the kingdoms of our Lord and of His Christ."

THE winding up of the affairs of our globe, must be delayed till the end of the Sabbatic year of the world. Nearly six millennial periods have passed away, during which the earth has groaned under the curse, and these have been days of sorrow, toil, and unrest to its inhabitants. But the seventh period is to be a Sabbatic year; for this is the promise. Satan has never yet been bound; but Satan is to be bound for a thousand years, and Jesus is to reign, and the world is to have a Sabbath of rest. Happy they who shall live in that age, to enjoy that rest. But thrice more blessed they, who live in this age of suffering and

toil, and are permitted to do something for Jesus to hasten the coming of that blissful period. The predictions pointing to such a period in the future, and scattered through the Sacred pages as sparkling gems, are like beautiful oases in a parched desert, calculated to inspire joy and hope. Let us look at some of them. Isaiah said:

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, and the excellency of our God. Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not; behold, your God will come with vengeance, even God with a recompense; He will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water; in the habitation of dragons, where each lay, shall be grass with reeds and rushes. And a highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those; the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there, and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

In this description, there is a graphic account of the changes to be introduced. There is to be a physical renovation of the aspect of the globe, and there is to be a moral revolution. Of the same import is the description in the last chapter but one, in the same book of prophecy:

"But be ye glad and rejoice forever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die a hundred years old; but the sinner being a hundred years old shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat; for as the days of a tree are the days of my people, and mine Elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the Seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord."

I will give but one more—a graphic, but highly figurative, passage. It is found in the twentieth of Revelation:

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain

in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them."

Here is the last battle to be fought on this earth, and the final result—the overthrow of the wicked One with all his hosts. But this battle, as we learn, is to take place on this earth, at the close of the millennial period. Then Satan is to have a brief respite, when he will make one last effort to destroy the church. And then the followers of the Lamb, who had lived long without any fiery trials and persecution, will have an opportunity to show their zeal for Christ, by passing through a sea of fiery trials, equal to any the primitive martyrs ever endured. They will be tried; but the wicked will be destroyed by fire from heaven. That will be the end.

Putting these prophecies together, and comparing them one with another, and with numerous others scattered through the sacred pages, we arrive at these following conclusions, viz.:

1. That there is to be a long period—probably the seventh millennial period in the world's history, which is to be the earth's Sabbath, or the age of rest from the long and weary service of sin and Satan—rest from the sanguinary strifes, wars, and discord that have distracted the earth—rest from the curse of ignorance, superstition, idolatry, and everything hurtful—everything calculated to destroy, impede or mar the peace and prosperity of the Church of the Lord Jesus on earth.

2. That this millennial age, or Sabbatic year of the world, is yet in the future. That it is not past, is certain from the fact that Satan has never yet been bound. In every age, he has been going about "as a roaring lion, seeking whom he may devour." In the present year of grace, and in every previous year since the fall of man, he has been "the god of this world"—the great deceiver, ever active, ever going about among the wicked. He has never yet been bound down in his prison. But we believe that he is to be confined, and chained down for "a thousand years," and that will be the millennium.

3. That the end of the world will not be till the close of the millennium. Adventists, or Pre-millennarians, think that the end of the present Dispensation, and of the world, is to occur at the beginning of that age. But the fallacy of this conclusion is evident from a variety of considerations; as, first, from what Isaiah

says, that they are to *build houses*, and *plant vineyards;* to *marry* and be given *in marriage;* to *eat*, *drink*, *propagate*, and *die* as they now do, only that the child shall die a hundred years old, instead of dying in infancy; none of which things could be supposed to occur on the new earth, and in the resurrection state. A second consideration fatal to the pre-millennarian theory is, that, when the thousand years are expired, Satan is to be let loose "for a little season," and to go forth again to deceive the nations, as he had done before the millennial age, and to gather them together to battle against the saints—an event that can never take place on the new earth, and after the general resurrection. These two considerations alone are fatal to the pre-millennarian theory.

The ushering in of the latter-day glory of God's Zion, is to be preceded by two great events, the restoration of the Jews to their ancient land, and the downfall of the anti-Christ, or the mystic Babylon. The prophetic Scriptures relating to these events, are the unfulfilled prophecies, to which we must now give some attention.

I. There is no question among Christians, as to the final restoration of God's ancient Israel. But it has been made a question whether it will be a literal or a spiritual restoration.

If we divide the prophetical writings concerning the Jews into two portions: the first portion consisting of those that foretold their dispersion, and the other portion those that foretell their restoration, we shall have, in the manner in which the former were fulfilled, a

key to the correct understanding of the manner, in which the latter are to be fulfilled.

The world knows the present status and standing of the Jew; and they know what it has been for centuries. The Jew is, to-day, one of God's standing monuments, to convince gainsayers. The moral phenomenon exhibited in the present condition of the Jewish people, is without a parallel, and wholly inexplicable on any principles of human reasoning, and there is no way to account for it only by a recurrence to their own sacred books, where it was written by the pen of inspiration, long ages ago—a people in their lineage and in their very features, more distinctly marked as a nationality, than any other people on the face of the earth, yet without a home or a country—scattered among all nations, yet mixing with none—living in all countries, yet taking root in none—with their faces ever turned in the direction of Canaan, as if there were no country, no land that could give them rest, but the land of promise, deeded by the God of heaven to their father Abraham, for an everlasting possession.

The following extracts from a lecture of Dr. Niccolls, of St. Louis, addressed to his own congregation, on the state of the Jews, express our own views exactly:

"For reasons of the highest importance in the development of His own plans for the redemption of man, God assigned a chosen land to the chosen people. The land was of His own choice, and the title deed to it, is invested while time shall last, in the descendants of Abraham.

"The Christian will recognize the right of the Jew to his ancestral lands; and even among the Mohammedans, there is the traditional saying, that, 'they do not own the holy land, but only hold it until God's purposes shall be fulfilled.' The land or locality now held under Moslem rule, leads us to think of the Jews as its rightful kings or rulers, because it belongs to them by a Divine Charter, that has never been repealed. John wrote the Revelation twenty years after the destruction of Jerusalem, and the dispersion of the Jews from the holy land—and his language tried by a fair and honest interpretation, certainly means the power which is to come in after the removal of the Turkish rule, is a rightful one, now withheld or restrained by certain obstacles.

"If John is a true prophet, he must be in harmony with Isaiah, and Jeremiah, and Daniel, and Zechariah. If he is here speaking of the Jews, what he says, must correspond with what the prophets preceding him, have testified concerning the same people. We are familiar with the predictions by which it was disclosed to Abraham that his seed should inherit Canaan for an everlasting possession. We know also that after a period of four hundred years spent in bondage, the prediction was realized. The seed of Abraham, preserved as by a miracle, came in possession of the promised land; but when led into it, the Divine voice announced a series of judgments that should fall upon them, in case they were false to Jehovah. If you will carefully examine Leviticus xxvi., you will find that it is an exact forecasting, in their order, of the terrible judgments which were to come upon them. The last in the series is described as the most severe and destructive. It is a description of the judgment which began at the destruction of Jerusalem:

"'I will destroy your high places; I will make your cities waste, and bring your sanctuaries into desola-

tion; and I will bring the land unto desolation, and your enemies which dwell therein shall be astonished at it. I will scatter you among the Gentiles, and your land shall be desolate, and your cities waste; and they that are left of you, shall pine away in their iniquity, in your enemies' lands, and also in the iniquity of their fathers, shall they pine away.' (Lev.)

"'I will sift the house of Israel among the nations, like as corn as sifted in a sieve, yet shall not the least grain fall upon the earth'—that is, take root in other lands. (Jer.)

"'I will deliver them to be removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse in all places whither I shall drive them.' (Amos.)

"Such are a few of the many predictions concerning their last dispersion among the Gentiles. And what has history to say concerning them? The land of Jummin is, indeed, 'a desolation;' its cities are in ruins; its fields naked and bare, so that the plains which were once the granaries of the world, do not yield enough of corn to supply the scanty population abiding there. Jerusalem is 'trodden under foot of the Gentiles,' according to the prediction of Jesus. The place of the sanctuary is profaned by the mock and worship of the false prophet. Taken away from the land of his fathers, the Jew has, indeed, been sifted like corn among the nations. We find him in all lands north, south, east, and west. He is among all people, yet separate and distinct from all. His national characteristics are as strongly marked now, as in the days of Solomon. The sons of Abraham, on the banks of the Mississippi, are still marked by the features of their illustrious sire; and many a Jewish maiden presents the counterpart of the beauteous Rebecca; and still, perhaps, some son of Jacob weeps for very joy as he kisses her, and discovers the proud kinship be-

tween them. The Jew is the miracle of history. By all the laws that govern other tribes and races, he ought to have been absorbed and lost among the nations, as the waters of a smaller stream are lost in the current of a mighty river.

"But instead of this he has survived the races of his conquerors and oppressors, Egypt and her Pharaohs, the Babylonians, the Persians, the Grecians, and the Romans—all these are dead and buried in their graves beyond the hope of resurrection. Their names are renowned in history. But the Jew still lives as distinct as when Pharaoh oppressed him; when he sung his songs by the ruins of Babylon in sad exile; or when the Romans carried him away, to wander for ages among the Gentiles. What must be their sorrows! How hard their lot! Everywhere they have been pursued, tormented, persecuted, and slaughtered. Literally, their name has been a taunt, and an epithet of scorn and derision. Romans and Christians slaughtered them, or drove them as fugitives to the uttermost parts of the earth, until in the time of Constantine there were only five hundred of them in Palestine. The Mahometans slew them by thousands. The history of the crusades is stained with the accounts of the murders of this hapless people in the cities and towns of Europe. Gibbon tells us, in touching lines, of the thousands of helpless Jews who fell as victims to the fanatical rage of the Christian crusaders. Sir Walter Scott, in describing the sufferings of this people, writes: 'Except, perhaps, the flying fish, there was no race existing on the earth, in the air, or in the waters, who were the objects of such an unremitting, general, and relentless persecution, as the Jews of this period. Upon the slightest and most unreasonable pretences, as well as upon accusations the most absurd and groundless, their persons and their property were exposed to every turn of

popular fury; for Norman, Saxon, Dane, and Briton, however adverse the races were to each other, contended which should look with greatest detestation upon a people whom it was accounted a point of religion to hate, to revile, to despise, to plunder, and to persecute.' Thus, for eighteen centuries have the Jews been despoiled and persecuted.

"They now dwell in exile, a homeless people in all lands, taking root in none. They have been a proverb, a hissing, and a by-word, as the prophecy proclaimed more than three thousand years ago. Yet ten millions of them remain. Why are they so strangely preserved? In this same connection, you will find a prediction concerning Jerusalem. It was written by the prophet Zechariah, after the Babylonish captivity: 'Behold, I will make Jerusalem a cup of trembling unto all the people round about. And in that day will I make Jerusalem a burdensome stone for all people; all that burden themselves with it, shall be cut in pieces, though all the people of the earth be gathered together against it.' What is the testimony of history with reference to this? According to the word of our Lord, Jerusalem has been trodden under foot of the Gentiles for eighteen centuries; but during all that time it has been a plague and a burden to those who held it. The Romans found it a burden. It cost the Saracens untold treasure and blood to keep it, and finally they were destroyed. The crusaders held it for a century, but found it a burdensome stone, greater than Europe could carry. The Turks have held it, and have already had three wasting wars on its behalf. Jerusalem in ruins has been a question of debate, a perpetual strife, and burden to the nations.

"And now, let us take a step further. On the same page of prophecy, written by the same pen, we find declarations affirming the restoration of Jerusalem, and of the chosen people to the inheritance of their

fathers. Let us hear some of their predictions: 'I will bring them again also out of the land of Egypt, and gather them out of Assyria, and I will bring them into the land of Gilead and Lebanon.' (Zech.) This was written after the Babylonish captivity, so it cannot refer to the return at that time. Jesus Christ said: 'And they shall fall by the edge of the sword; Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.' Does not this imply that there is a time of restoration?

"Paul writes: 'For I would not, brethren, that ye should be ignorant of this mystery (that is, the judgment which has fallen upon the Jews) lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.' The universal testimony of the prophets is this: 'I will bring them again into the land that I gave unto their fathers. Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after that will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.'

"In Isaiah, we have a prediction showing that the drying up of the waters of the river Euphrates, shall prepare the highway for the return of Israel to their own land; and now, in Revelation, St. John declares that it is for the kings of the East. If we let prophecy interpret prophecy, what shall we say other than this, that the kings of the East, are that peculiar people whom God has from the ages and centuries past, appointed to rule in the region between the rivers of Egypt and the great river Euphrates. We have found the first of these prophecies literally fulfilled; by what right, then, can we give a spiritual interpretation to that which remains to be fulfilled, and remove it from the realm of history to that of mythical and spiritual fulfilment? The only sensible

and safe rule is to say, that, just as part of the prophecies—that which relates to the dispersion and judgment of the Jews, has been translated into history, in like manner, what remains shall be fulfilled—that is, the dispersion was a literal one,—so shall the restoration be. The Jew shall again dwell in peace, in the land of his fathers; for the mouth of the Lord hath spoken it."

To the above able and lucid exposition of the prophecies touching the literal restoration of Israel, we must add, that, either precedent to, or consequent on their literal restoration, will be their conversion to God, and their hearty reception of Jesus as their Messiah. For this is clearly foretold in many scriptures; especially, in the following utterance of Zechariah:

"And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication; and they shall look upon me, whom they have pierced, and they shall mourn for him, as one mourneth for his only son; and shall be in bitterness for him, as one that is in bitterness for his first-born."

"They shall look on me whom they have pierced;" and "they shall mourn," and "they shall be in bitterness." Whom did they pierce? Him who here speaks by the mouth of His prophet—their own long-promised King and Redeemer. And will they not mourn and be in bitterness, when they shall have their eyes opened; and when they shall be convinced that He came at the appointed time—their own Mes-

siah—the Son of David, and that they nailed Him to the Cross! How deep will be their repentance! Doubtless, their contrition and sorrow, and also their love to Jesus when converted, will be in the ratio of their long and obstinate rejection of Him. And in that day, the world will have an exhibition of Christianity in its strength and power. They will not serve Jesus half-heartedly, as many of us, Gentiles, have endeavored to do, bringing gifts to his altar with our left hand, while with the right we lay our best offerings on the altar of Mammon. We want to see that day, when Zion shall put on her beautiful garments.

We have reason to believe that there is an important mission yet for the Jews to perform, after they shall have been gathered. For it is written, that "living waters are to flow out from Jerusalem." It may be, it hath been reserved to the Jew, to give the nations a fair and proper illustration of the inherent vitality of Christianity, and to wake up the Christian world from its dead formalism, that, like a deadly incubus, has pressed down the Church for ages. Look at the Romish Church, the Greek Church, the English Church, and the greater portion of the Protestant Church—all of them professing Christianity, and yet all of them but little else than burlesques on the name.

Surely, there must needs come a change to startle the world out of this slumberous death—to teach that religion does not consist in outward forms, in liturgies, and empty pageantry and show—that it is not a thing that goes in silver slippers, and sits on soft, velvety cushions to worship God, on a fair day; when there is

a grand Church—and an organ in the Church, and a silver-tongued orator in the pulpit to regale the ear with classical and flowery sentences. We want a different type of Christianity, such as some of the first Jewish preachers, Peter and Paul, preached; and, perhaps, we may add, such as Mr. Moody now exemplifies in his life; having in it the central and all pervading idea of Christ, and Him crucified.

There are considerations apart from the prophecies, that make the literal restoration an event, in itself, greatly to be desired, on account of the effect it would have directly on the conversion of the world, and the glory of God's visible kingdom.

1. In the first place, their restoration to their own land, and their conversion to Christ after having obstinately rejected Him for eighteen centuries, would form the culminating argument in the chapter of evidences, which go to show the truth of Revelation. It would be an argument which the unbelieving world could not resist. They know the Jew. They know his history. And if they should see him back once more in Jerusalem, occupying the holy land, as in the days of David and Solomon, and with the Son of David—Jesus, as their acknowledged King, would they not believe the prophecies?

2. The Jew, with his natural affinity to Christ according to the flesh, and with his history and his memories running back to Calvary and to the ancient Jerusalem, when converted, will certainly afford such a type of real, living Christianity as it is, and as it was exhibited in the life of Paul, and some of the first converts among the Jews, as we do not now

often see among Gentile converts. There is a little Christianity in the world, but not much. There are a few drops of mercy, but they are only drops that precede the coming shower. We want the abundant outpouring of grace. We want the shower.

3. When the Jews shall be restored to Palestine, and shall embrace Christ as their Messiah and Saviour, not only will they exhibit in their conversion and in their life, a higher type of Christianity, probably, than the world has yet seen, but they will possess other advantages and facilities for acting as missionaries and evangelists, to carry on the work of converting the world to Christ, which other missionaries do not possess. They have always had the Scriptures of the Old Testament in the original Hebrew, which is taught to every Hebrew child. And when they shall be gathered out of all the nations, into their own country, they will be in possession of all living languages, so that they will not have to spend years before they can become evangelists, in the study of strange tongues. Moreover, they have, at this day, more wealth, and more general learning—fourfold more, than any other equal population on the globe. And when they shall begin to look on Him whom they pierced, and when they shall be baptized with the Holy Ghost and with fire, what grand missionaries they will be! Then will be the time when "a nation shall be born in a day."

4. The ancient Jerusalem has a claim on the Christian world, and there is no other spot, or city so suitable to be made the centre of the Christian world. Not only is it true that "the fountains of living waters,"

have flowed out from thence, but it is the type of the heavenly Jerusalem, often called "Zion," and "the city of God." And should it not become the centre of Christendom? When the entire world shall be brought under the dominion of Jesus, so vast a kingdom will want some central point. Shall they go to London, or Paris, or Washington? What city shall be the capital of the Kingdom of Christ? Where shall the General Conferences, or the Pan-assemblies hold their meetings, where delegates from every quarter of the world shall annually meet, and confer together respecting the interests of God's universal Zion? What point would be more central, or more favorable, for this purpose, than Jerusalem restored, rebuilt and beautified—Jerusalem situated, if we may say so, almost at the centre of the world, at the head of the middle-sea, and at the point where three of the great continents come together?

There will be a necessity that the Church of Jesus, embracing the whole earth, shall come together by its representatives at stated times, to take counsel one with another; for it is written, "Thy watchmen shall see eye to eye." And again it is said:

"And the Lord shall be King over all the earth; in that day, there shall be one Lord, and His name one." "And it shall come to pass that every one that is left of all the nations, which came against Jerusalem, shall even go up from year to year, to worship the King, the Lord of hosts, and to keep the feast of tabernacles."

How appropriate, in the millennial age, would be the observance of such a festival, once a year, to

perpetuate the memory of the fact, that they had been wanderers in the wilderness, dwelling in tents, but met together at last, in one city, and under one King. There is no saint who would not want to make the pilgrimage, at least, once in a lifetime, to get a view of Calvary, and to tread the very soil, once trodden by the sacred feet.

II. Another great event, in which the whole world is interested, which is to precede the introduction of the Millennial age, is the downfall of mystic Babylon. The rise of that power and the fall thereof are foretold with equal clearness, whatever we suppose that power to be. According to Daniel, it was to take its rise in the days of the fourth kingdom represented by the fourth beast. It was to pluck up three of the *horns*, or three of the ten kingdoms, into which the fourth kingdom was eventually subdivided. This power was to prosper through craft—to have the eyes of a man—to persecute and wear out the saints of the Most High—to continue for a definite time, and then to be destroyed. I will quote the prophecy of Daniel in full on this subject:

"After this I saw in the night visions, and behold, a fourth beast, dreadful and terrible, and strong exceedingly, and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it, and it had ten horns. I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and, behold, in the horn were eyes like the eyes of a man, and a mouth speaking great things. I, Daniel, was grieved

in my spirit, in the midst of my body, and the visions of my head troubled me. I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things. Thus, he said, the fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings (kingdoms) that shall arise, and another shall arise after them, and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws, and they shall be given into his hand, until a time, and times, and the dividing of time. But the judgment shall sit, and they shall take away his dominion to consume and to destroy it unto the end."

A portion of these extraordinary predictions of Daniel has been accomplished, and now constitutes an important portion of the history of nations. The whole Christian church bears witness to this fact. Does this afford any solid ground of belief that the unfulfilled portion is yet to be accomplished? That is a question to be decided by every reader for himself.

What we want, is, to identify that persecuting power that was to arise, and to wear out the saints of the Most High. Daniel gives us several marks, attention to which, I think, will enable any impartial student of history, to determine, with scarcely the possibility of a mistake, the question of identity. Let us notice several of those marks that are so well defined that

no one need to mistake except through ignorance, or wilful blindness.

I. In the first place, this *Little Horn* was to spring up among the ten horns, which came up from the Fourth beast. The Fourth beast was the old Roman Empire. And Daniel explains that the ten horns are ten kings, or ten kingdoms, into which that empire or dominion was to be divided. Now the fact is that the Roman Empire never was succeeded by a fifth universal dominion, but that it fell into fragments, and was actually divided into ten kingdoms. How could Daniel have known this, ten centuries before the time? But here is the fact: Gibbon, Machiavelli, and other reliable historians, without intending to record the fulfilment of prophecy, give us the names of these ten kingdoms which were constituted out of old Rome. Several of the names have been changed, but they were originally, the Eastern Empire, the Vandals, the Alani, the Suevi, the Franks, now France, the Saxon Heptarchy, Britain, and the Hemli, whose king, Odover, took Rome and assumed the title of king of Italy. The Visigoths was the ninth, and the Burgundians was the tenth. In the history of Florence, Machiavelli gives the names of the ten kingdoms, into which the Roman Empire was divided, all of which are mapped on the Historical Chart. It is wonderful that Daniel should have written the history of nations, more than a thousand years before it transpired.

II. In the second place, the Little Horn which was to wear out the saints, was to pluck up three of the ten horns. Now we know that there is a power in

Europe, that wears, and for centuries past, has worn a triple crown. And why is that? Because, in the time of Charlemagne, he was invested with the absolute dominion, civil and ecclesiastical, over three of those kingdoms; and for the first time, as Gibbon relates, "the world beheld a Christian Bishop invested with the prerogatives of a temporal prince." This is a mark easily recognized.

III. A third mark given by the prophet is, that this Horn was to have eyes like the eyes of a man, and "a mouth speaking great things," or, "great words against the Most High." It is a remarkable prediction, but look at history, to see in what a remarkable manner it has been fulfilled. We know that there is a power, and has been for ages, but only one power, which claims to be God's Vicegerent on earth—which claims to be infallible—which claims to have power to pardon sin, to change laws, etc. Certainly this must be "the mouth speaking great things." Bellarmine, a Romish cardinal, affirmed that the pope can transubstantiate sin into duty, and duty into sin. An archbishop of Rome, Stephen of Petiassee, said in the Council of the Lateran, that Leo (the pope) possessed power above all powers, both in heaven and earth.

IV. A fourth mark: this power was to "wear out the saints of the Most High." "*Wear out*"—what a phrase! signifying that he was to be no ordinary persecutor of the saints. And what does history say? I quote:

"The Papal power has been a relentless persecutor of those who differed from its Ecclesiastical decisions.

It has made war against all who preferred the authority of the Scriptures to that of the church, and by prison and dungeon, by torture and sword, by exile and fire, it has attempted to 'wear out' heresy. The Inquisition with its countless victims; the bloody crusades against the Albigenses and Waldenses, proclaimed by the pope, in which one million Gospel Christians were murdered; the terrible persecutions in the Netherlands; the fires of Smithfield in England; the horrible massacre of St. Bartholomew, in which seventy thousand Protestants were butchered; all these stand as the evidence of the persecuting spirit of Rome."

"Indeed, any one having the slightest acquaintance with the history of the Papacy, will not question the fact, that, all along, it has made the most strenuous and persistent efforts to crush out by violent means, what it was pleased to call '*heresy*,' and that its victims can be numbered by the millions. If it can be shown that those whom it persecuted for heresy, were, after all, not heretics, but Gospel believers, then surely, none can question, in this respect, the application of the prophetic description."—*Dr. Niccolls.*

V. Another mark mentioned by the prophet, in his grand panoramic view of all times, by which to identify this persecuting Horn, was, that he was to have power to persecute during "a *time, and times, and the dividing of time.*" This is a remarkable expression; but the same occurs in the book of Revelation, in John's description of the same persecuting power. And Commentators are generally agreed in saying that this time is three years and a half, or 1260 days, each day representing a year—that is, 1260 prophetic years, during which this power was to continue. The difficulty is in fixing the date of the beginning. If we

knew just when that power arose in the world, we should know when it will end; for Daniel says: "He shall come to his end." The Roman Bishops first claimed, and began to exercise absolute and universal jurisdiction over the whole Christian Church, A. D. 606. And some of the most learned divines and biblical expositors give that year, as the date of the rise of this Anti-christ. This would make the end to take place, A. D. 1866, very near the time when Victor Emanuel took the Pope as a prisoner, and put an end forever to his persecution of the saints. This is a striking coincidence, to say the least, between the history of affairs and the prophecy.

John, in the Revelation, speaking of this same persecuting power, described by Daniel, gives us another infallible mark, by which we may identify that power. This is the passage:

"So he carried me away in the Spirit, into the wilderness; and I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet color, and decked with gold, and precious stones, and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornication; and upon her forehead was a name written, Mystery, Babylon the Great, the Mother of harlots, and abominations of the earth. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus; and when I saw her, I wondered with great wonder. And the angel said unto me, wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. The beast that thou sawest was, and is not, and shall as-

cend out of the bottomless pit, and go into perdition; and they that dwell on the earth, shall wonder, whose names were not written in the Book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is. And here is the mind which hath wisdom. The seven heads are seven mountains on which the woman sitteth."

This is a more minute description than that contained in Daniel. There are four marks given that cannot be understood of any other power than the Church of Rome.

1. The persecuting power is spoken of under the figure of a woman, by which we are given to understand that it is an apostate Church. We are made absolutely certain of this by the fact, that the true Church is represented under the same figure of a woman, as when it is said: "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." This is a figurative description of the Church—the same Church that, when redeemed and glorified, is called the "Bride," and "the Lamb's wife." Neither the old Pagan Rome, nor any other persecuting power is anywhere, in the Scriptures, spoken of under the figure of a woman. In this same Revelation, the old Pagan Rome, when described as persecuting the Church, is called the "Red Dragon having seven heads and ten horns, and seven crowns upon his heads." This power is never spoken of under the figure of a woman. So it could not be pagan Rome that was meant.

2. The "Woman," or this persecuting power, that

was to be drunken with the blood of the saints, and with the blood of the martyrs of Jesus, is represented as sitting on the scarlet-colored beast, with seven heads and ten horns. This must be old Pagan Rome, or the great Red Dragon with seven heads and ten horns, that formerly persecuted the Church. The persecuting woman has come in his place, has received his power, and sits in his seat.

3. The seven heads are explained to be "the seven mountains, on which the woman sitteth." It is known that the ancient city of Rome was built on seven hills or mountains. This settles the question as to where, or what was to be the seat of the persecuting power, spoken of both by Daniel and John.

4. John describes the woman as *full of names of blasphemy*, and as *drunken with the blood of the saints*, corresponding exactly with Daniel's description, that this persecuting power should speak "*great words against the Most High*, and should *wear out the saints of the Most High*."

The marks and characteristics above enumerated, as belonging to that persecuting power which was to arise, are of such a nature as to leave no doubt in the mind of any candid inquirer, as to the identity of that power.

Daniel and John not only foretold the rise of this power, but they predicted, with equal clearness, the destruction thereof, after the lapse of a certain period defined by Daniel as a time, and times, and the dividing of time; and by John, as a time, and times, and half a time, or a thousand two hundred and sixty days; all of which express the same length of duration, or 1260 prophetic years.

The man of sin is doomed. Daniel said, "But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." Paul, speaking in reference to the same event, says:

"Let no man deceive you by any means, for that day shall not come, except there come a falling away first, and that man of sin be revealed the son of perdition, who opposeth and exalteth himself above all that is called God, showing himself that he is God. Remember ye not that when I was with you, I told you these things? And now, ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way. And then shall that wicked be revealed whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming, even him whose coming is after the working of Satan, with all power, and signs, and lying wonders."

The expressions made use of, seem to us, to indicate a destruction that is to be terribly sudden, and terribly conspicuous, known to the intelligent world, or wherever the sun of creation shines.

But John, in the Apocalypse, is much more full as to the awful catastrophe, that awaits modern Rome, that has the blood of so many millions of God's saints on her garments. Their souls are at rest beneath God's altar, and while they are clothed in white, their cry, "how long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth," will be answered, and accomplished at the predestined hour! We believe that the judgment which is to smite that power, is to be so overwhelming, so

sudden, and manifest to the world, as to make it, perhaps, the most awful and sublime display of retributive justice, since the universal deluge. Let us read what John says:

"And after these things I saw another angel come down from heaven having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the Great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hurtful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, come out of her, my people, that ye be not partaker of her sins, and that ye receive not her plagues. For her sins have reached unto heaven, and God hath numbered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works; in the cup which she hath filled, fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her; for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore, shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her. And the kings of the earth who have committed fornication, and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come."

"The merchants made rich by her, shall stand afar

off, for the fear of her torment, weeping, and wailing, and saying, alas, alas, that great city that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, and cried when they saw the smoke of her burning, saying, what city is like unto this great city! And they cast dust on their heads and cried, weeping, and wailing, saying, alas, alas, that great city wherein were made rich all that had ships in the sea, by reason of her costliness! for in one hour is she made desolate. Rejoice over her, thou heaven, and ye, holy apostles and prophets, for God hath avenged you on her. And a mighty angel took up a stone, like a great millstone, and cast it into the sea, saying, thus, with violence, shall that great city Babylon be thrown down, and shall be found no more at all. And the voice of harpers, and musicians, and of pipers, and trumpeters shall no more be heard at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee; and the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and the bride shall be heard no more at all in thee; for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. And in her was found the blood of prophets and of saints, and of all that were slain upon the earth."

Nowhere in the sacred volume, nor in any other book can there be found a denunciation of woe and vengeance to be paralleled with this, in the Eighteenth Chapter of Revelation. And we do not believe that it is without significance, or that it contains an exaggerated statement. When strong metaphors are

employed in the Scriptures, it is only because natural language cannot convey the intense meaning signified by the metaphors. There is a fearful judgment about to come on Babylon.

The crimes of the first Babylon were nothing in comparison with the crimes of the modern Babylon. But the doom of the first Babylon, through history, for centuries has uttered a voice that nations should have regarded. Babylon, the glory of kingdoms, with her hanging gardens and walls sixty miles in circumference, and three hundred feet high—built by Nebuchadnezzar, who spent twenty years, and employed a million of men in the work—Babylon, the grandest, proudest city the sun ever shined on, fell under a judicial sentence of Divine wrath, and what is it to-day? And what has it been for centuries? Every traveller in the East, has written the story of her utter ruin and desolation.

The old Babylon was to be blotted out—wiped from the face of the earth. It was never more to be inhabited, nor dwelt in, from generation to generation; and the decree has been accomplished. But the decree concerning the modern or the mystic Babylon, is recorded with equal clearness and distinctness, as that against the first Babylon, but the terrible emphasis placed on the decree of judgment denounced against the later Babylon, is as much greater than that against the old Babylon, as the crimes of the latter were exceeded by those of the former.

We do not assume that we can comprehend all that is contained in this Eighteenth Chapter of Revelation, but we are certain that it was written and intended to

record the doom of that "Mystery of Iniquity"—"the mother of harlots and abominations of the earth"—for centuries "drunken with the blood of the saints, and with the blood of the martyrs of Jesus"—and we are equally sure that when it shall come to pass, the world itself will be struck with awe and wonder, at the suddenness and the terrible justice of the righteous retribution. Though we may not be able to give to each word in this chapter its appropriate meaning, we think the following inferences, or conclusions, are fairly drawn from it, viz.:

I. That the judgment against the mystic Babylon, in whatever form it shall come, will be sudden. For, "*in one hour*," repeatedly it is written, "thy judgment is come."

II. That it shall take place at the expiration of the predicted time—the twelve hundred and sixty prophetic days, or years, according to both Daniel and John—which period is now already expired, or is just about to expire, according to our most reliable commentators.

III. That the suddenness of the judgment will not involve the destruction of any of God's people, who may be dwelling in the modern Babylon, at the time of its overthrow. For there is a warning voice, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not her plagues." And there shall be some providential indication; and, as it was in the days of the destruction of Jerusalem, they shall flee out of her, and escape.

IV. The judgment of the mystic Babylon will be not only sudden, but accomplished by violence. This

is indicated by the figure of the angel taking up a stone, like a great millstone, and casting it into the sea, and saying, "thus, with violence, shall that great city, Babylon, be thrown down, and shall be found no more at all."

V. The downfall of the modern Babylon will not be a slow and gradual work, like that of the former Babylon; but it shall be so swift, and accompanied by such outward and material signs of wrath and judgment, as to impress the minds of people with a sense of awe, at the righteous display of the retributions of heaven. This is sufficiently indicated by the repeated expressions, that, the kings of the earth, and the merchants who had traded with her, standing afar off for fear, weeping and wailing because of her, are to cry, "alas, alas, that great city, that mighty city! for in one hour her destruction is come." When the event shall take place, the manner of it will be such as to make it known at once, from one extremity of the globe to the other.

VI. We know not certainly, nor definitely, what the manner of this judgment is to be; but there are some plain intimations in the word, as there are striking indications in nature, which go to confirm us in the belief that it will be by *fire* and earthquake—"She shall be utterly burned with fire;" "and they shall bewail her and lament for her, when they shall see the smoke of her burning"—"and they cried when they saw the smoke of her burning, saying, what city is like unto this great city!" The indications of nature are found in the well-known geological fact that Rome is built in a volcanic region, and stands at this moment, in all

probability, over a sea of incandescent volcanic matter. And what mind of man can foresee how soon that melted mass of liquid fire may be poured forth from Vesuvius, or burst forth from some new volcano, and let the whole region around about Rome sink down forever beneath the waves of the Mediterranean. Such an occurrence would not be out of the laws of nature. Herculaneum and Pompeii were overwhelmed and submerged eighteen centuries ago, by these subterranean fires. And these fires are still burning, as evinced, occasionally, by unmistakable signs from Ætna and Vesuvius. Two other towns in the Mediterranean region, have been suddenly submerged in the history of modern times, by the same causes.

It is a mysterious fact that while all the oldest volcanoes have been burned out, and become extinct, the fires of Ætna and Vesuvius are still kept alive. It must be that the fuel that keeps them alive is not exhausted. Why has it burned so long without being all consumed?

The Mystic Babylon is to be destroyed. We could not doubt that without discrediting the infallible word. In whatever way the threatened judgment shall come, it is to make such a moral impression as to the truth of God's word, and the righteousness of His retributions, that all the nations shall see and acknowledge His hand in it. And especially those nations which had trafficked with her, Italy, Spain, France, Portugal, and others, which had bought her indulgences and paid millions for mass and holy relics, whereby she had been enriched by them, shall be so impressed and overwhelmed by the visible and awful judgment that

they will be convinced, and shall trade with her no more forever—"for no man buyeth her merchandise any more."

Perhaps nothing less than some such visible manifestation of the Divine displeasure, could produce a world-wide impression like this. The one hundred and fifty million deluded votaries of Rome, are to be reclaimed from their blindness and superstition. And what could more effectually do this, than to let Rome sink down, suddenly, out of sight forever; "in one hour," as the Revelator says; to "become the habitation of devils;" "for strong is the Lord God, who judgeth her."

We have only this to say in conclusion, that, in whatever way the end of this persecuting power is to come, it is an event that is to precede the advent of the millennial age. In the Eleventh Chapter, we read that when the two witnesses have finished their testimony, they are taken up into heaven; and after that there is a great earthquake, and "a tenth part of the city fell, and in the earthquake were slain of men seven thousand; and the remnant were affrighted, and gave glory to the God of heaven."

Whatever we understand the two witnesses to signify, it is certain their period of 1260 days synchronizes with the period of the Mystery of sin, and is to terminate at the same time. Then the earthquake, or the terrible convulsion is to occur, when a part of the men are to be destroyed and the remainder shall be affrighted, and give glory to God. Then comes the consummation, which is thus stated:

"The second wo is past, and, behold, the third wo cometh quickly. And the seventh angel sounded,

and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ."

All things are tending toward this consummation—the universal dominion of Jesus. Only two serious obstacles are now standing in the way—the unbelief of the Jews, and the spiritual despotism of the anti-Christ. When these shall be removed out of the way—or when the Jews shall be converted through the outpouring of the Spirit on the House of David, and the Spiritual Babylon shall be judged, then the angel having the everlasting Gospel to preach, shall quicken his flight through the midst of heaven, proclaiming that "the kingdoms of this world are become the kingdoms of our Lord, and of His Christ." "Amen, even so, come, Lord Jesus."

CHAPTER VIII.

The End of the World, and of the Gospel Dispensation.

Views of scientists as to the future of our globe—They can tell nothing—What Peter says—The consummation attended by two great events—First, the general resurrection of the dead—The Sadducees' unbelief—Christ's syllogistic argument against them—Proofs from the Old Testament—Job, Isaiah, Daniel—From the New Testament—Argument from analogy—The chrysalis—Identity of bodies in the resurrection—A germinal principle that never dies—Consciousness and experience—Second, a general judgment—The separate existence—"Absent from the body, present with the Lord"—The general judgment just after the Resurrection—The public exhibition of God's justice—The Books—Resurrection of the just first—The Living saints changed—Then comes the resurrection of the wicked—Then the final conflagration—The new heavens and new earth—"Every tongue shall confess"—The final impression—God's justice vindicated.

NATURAL philosophers can give no intelligible account of the origin of the present system of things, neither can they tell anything as to the future of this globe on which we dwell, or of the material system to which it belongs. Whether it has within it the elements of its own perpetuity, or whether it is to come to an end, they know not.

There are those claiming to be scientists, who prognosticate the dissolution of the present frame of things, while others, who appear to be equally learned and scientific, see no signs of dissolution, and no causes in operation on which to base such a calculation.

Professor Proctor, in one of his astronomical lectures, said:

"When man, the inventor of many machines, which are using up the supplies of coal—when man insists upon using the materials of the earth at such a rapid rate, we begin to see our way towards the end. By that means, it seems to me, animal life will come to an end long before those material physical processes, by which astronomers see that the earth is passing toward its end. We see that the earth is parting with its internal heat; that the great central sun must, in the long run, draw down to the stage, when it will no longer have that great supply of heat which he now possesses.

"We find, then, the earth gradually tending toward the end.

"We have traced the earth towards its final condition. We look to the Solar system, and find also a tendency towards a final condition. The sun at least will gradually part with its internal heat, and we may look forward to a long period, during which the surface of the sun will be fit for habitation, simply because it retains, and will retain, enough of its former heat to be in a habitable condition."

Another scientist, as well qualified as Professor Proctor, to theorize on matters of this kind, has a theory totally the reverse of the one just given. In a work entitled "Playfairs Hutton," which is the production certainly of a philosophic mind, we find the following concession:

"The Author of nature has not given laws to the universe, which, like the institutions of men, carry, in themselves, the elements of their own destruction. He has not permitted, in His works, any symptoms of infancy or of old age, or any signs by which we may

estimate either their future or their past duration. He may put an end, as He no doubt gave a beginning, to the present system at some determinate period of time; but we may rest assured that this great catastrophe will not be brought about by the laws now existing, and that it is not indicated by anything which we perceive."

These extracts are sufficient to indicate the truth of our affirmation that philosophers, who are guided by nothing but the feeble and uncertain light of their own intellect, are wholly incompetent either to show the origin of the present system of things, or to predict its final and future destiny. To know anything definitely, or with certainty on this subject, we must learn it from the Revelation of Him who is the Author of nature, and who ordained all the laws by which the frame of the visible universe is upheld.

Now let us listen, not to what human philosophers say, but to what God says, in Peter:

"For this they willingly are ignorant of, that by the Word of God, the heavens were of old, and the earth standing out of the water, and in the water; whereby the world that then was, being overflowed with water, perished; but the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to us-ward; not willing that any should perish, but that all should come to repentance.

"But the day of the Lord will come as a thief in the

night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up. Seeing then, that all these things shall be dissolved, what manner of persons ought ye to be, in all holy conversation and godliness? Nevertheless, we, according to His promise, look for new heavens, and a new earth, wherein dwelleth righteousness."

In this passage two things are set forth with equal clearness, viz.: the destruction of the old world by water, and the destruction of the present earth by the fires of the last day. No one who even professes to receive the Scriptures of truth as the Word of God, has ever doubted either of these propositions. Christians, in all ages, have believed that the former earth was destroyed by the waters of a universal deluge, on account of the wickedness of the antediluvian sinners; and with equal unanimity, they have believed that the present globe is to be destroyed by fire, at the end of the world. If these two ideas are not contained in the Bible, we might despair of ever being able to ascertain its contents.

The consummation of things on the theatre of this present globe, is to be marked with two great events, much insisted on in the word of God, to the consideration of which this chapter is to be mainly devoted; I refer now to the *resurrection of the dead*, and the *general judgment day*. These are matters of an absorbing interest. They may seem to be events that are far off in the future, and may not affect the mind much at present. But if there is a word of truth in the Bible, they are coming; and the hour hastens when

they will be present events, and all born of Adam's race, will be parties personally concerned in them, and then they will have an interest such as no other events ever possessed.

The General Resurrection.

And first, there is to be a resurrection of the bodies of all men from their graves at the last day. This is a fundamental article of faith in the system of Christianity. It was at an early day incorporated into the Apostle's creed. There is no obscurity in the language of the Scriptures on this point. Jesus says:

"*Marvel not at this; for the hour is coming in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil, unto the resurrection of damnation.*"

There was a sect among the Jews, the Sadducees, who denied the doctrine of a resurrection. On a certain occasion they came to our Saviour, to tempt Him with a difficult question on this subject. The evangelist thus states the circumstance:

"The same day came to Him the Sadducees, which say, that, there is no resurrection, and asked Him, saying, Master, Moses said, if a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. Now, there were with us seven brethren; and the first, when he had married a wife, deceased; and having no issue, left his wife unto his brother. Likewise the second also, and the third unto the seventh. And, last of all, the woman died also. Therefore, in the resurrection, whose wife shall

she be of the seven? for they all had her. Jesus answered, and said unto them, ye do err, not knowing the Scriptures, nor the power of God. For in the Resurrection, they neither marry, nor are given in marriage, but are as the angels of God in heaven. But, as touching the resurrection of the dead, have ye not read that which was spoken by God, saying: I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead; but of the living."

Here is a syllogistic argument, specially framed by Jesus, for the express purpose of rebuking the Sadducees for their unbelief. They had the writings of Moses, and pretended to believe in those writings; but Jesus shows them that if they had really believed them, they could not have denied the resurrection of the dead.

The Pharisees, who were much the more numerous and popular sect among the Jews, believed in the doctrine of the resurrection, as taught in the Scriptures of the Old Testament.

It is to be confessed that life and immortality are more clearly brought to light in the gospel, than in the Scriptures of the Old Testament. But this is not to say that the doctrine of a future life, and of the resurrection, was not taught, and never designed to be taught under the old dispensation. To suppose this would be to place ourselves, in point of scepticism, on a level with the old unbelieving Sadducees, whom Jesus reproved for their want of faith in the Word of God as contained in the Old Testament. Job says:

"O that my words were written; O that they were

printed in a book; that they were graven with an iron pen and lead in the rock forever! For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms destroy this body; yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

This has ever been regarded as a beautiful prophetic description of the Advent of the Redeemer in the flesh, as well as of the future resurrection of the bodies of all the saints. According to the prayer of Job, his words have been written in a Book, as indelibly as if engraven "with an iron pen and lead in the rock forever." David said:

"Therefore, my heart is glad, and my glory rejoiceth; my flesh also shall rest in hope; for thou wilt not leave my soul in hell; neither wilt thou suffer thine holy one to see corruption."

As expounded by Peter, this pious utterance of the Psalmist, was verified in the resurrection of Jesus from the dead. But the phrase: "My flesh shall rest in hope," has a more general significance, and may refer to David as well as to the Son of David, and to every saint who falls asleep in Jesus.

In Isaiah, we find a most remarkable passage which cannot be understood otherwise, than as having reference to the final resurrection of the dead. He says, in strains of holy poesy, which, for its beautiful imagery, none of the uninspired poets of this world have ever equalled:

"Thy dead men shall live; together with my dead

body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead. Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself, as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain."

At the thought of his own future resurrection, and that of the rest of the sleeping dead, the holy prophet seems to catch the fire of heavenly inspiration, and bursts forth into one of the boldest, and most beautiful apostrophes ever uttered by mortal lips—it is an apostrophe to the sleeping dead—"awake and sing, ye that dwell in dust." But why should they awake and sing? There is a good reason—"for thy dew is as the dew of herbs; and the earth shall cast out the dead." As the dews of the night moisten the soil, and cause the germs of the buried seeds to spring forth, putting on an appearance of new life and beauty, so, after the rains and dews of the night of ages have watered the graves of the dead, the germinal principle of immortality contained in them, under the power of God, shall take root; and they shall come forth to newness of life, "and the earth shall cast out the dead."

And then, carried still farther aloft, if possible, on the wing of inspiration and poesy, he invites his people to this rest of the grave, as something sweet and pleasant, as compared with the noise and din of arms and strife, going on all around in the world; "Come,

my people, enter thou into thy rest, and shut thy doors about thee; hide thyself"—it will be but for a little moment—it may be the sleep of ages—but it will seem at last only as a little moment, when the indignation shall be overpast, while God punished the inhabitants of the world for their iniquity. Then "the earth shall no more cover her slain."

I select but one other passage from the Old Testament, as teaching the doctrine of the future and general resurrection of the dead. It is found in Daniel:

"And many (the many, or the multitude) of them that sleep in the dust of the earth, shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."

It will not be necessary to adduce many texts from the New Testament, in confirmation of this doctrine; for there is a reference to it, and it is taught, directly or indirectly, in almost every chapter. But I will quote two passages, of such a nature as to remove from the mind of every Christian, even the shadow of a doubt.

In the First Epistle to the Thessalonians, Paul says:

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of

the Lord, shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first."

In the Fifteenth chapter of First Corinthians, the apostle dwells at great length on this doctrine of the Resurrection. He gives the proof of it from the resurrection of Christ, and from the analogy of nature, and then answers objections:

"Now, if Christ be preached that He rose from the dead, how say some among you, that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen. And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God, that He raised up Christ, whom He raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised. And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ, are perished. If in this life only we have hope, we are of all men most miserable. But now is Christ risen from the dead and become the first-fruits of them that slept. For since by man came death, by man also came the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first-fruits, afterward, they that are Christ's at His coming. Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule, and all authority and power. For He must reign, till He hath put all enemies under His feet."

The apostle proceeds to reason from analogy upon the subject, and to answer objections. He anticipates the modern sceptic:

"But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or some other grain. But God giveth it a body as it hath pleased Him, and to every seed His own body.

"One star differeth from another star in glory. So also is the resurrection of the dead; it is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body."

The question, "How are the dead raised up?" is often asked; and is, perhaps, always a sign of unbelief, in those who ask. The Sadducees did not believe in a resurrection, simply because they could not understand how it is, or by what power the dead are raised up. Christ simply told them that they did not know the Scriptures nor the power of God. Could not He who formed the body at first, raise it from the dead?

Paul tells us to look at nature. We put our seed —the corn or the wheat, into the earth. The seeds die; but after a while, there come up from the dead seeds other forms and bodies, totally different in appearance from the seeds which we planted, green and beautiful, shooting forth stalks and stems that seem to rejoice in the sunlight as they sway to the gentle

breezes. This is the course of nature. But if it were not the course of nature—if we had never witnessed this phenomenon, we should not believe it to be any more possible than the resurrection of the dead.

The chrysalis that comes forth, after weeks or months of apparent death, from its self-prepared sepulchre, having taken on a new and far more beautiful form of existence, affords us a very striking emblem and proof of our own future resurrection. A distinguished naturalist, writing about the habit of the common butterfly, says:

"Let us follow the butterfly through the several stages of its existence. Our starting-point is a diminutive and almost invisible egg; from this comes a worm scarce an inch long at maturity. After spending its appointed days in this prone and lowly form, it languishes; refuses to eat; ceases to move; becomes wrapped in a silken shroud; this soon changes into a dusky crust; and in this, as in its coffin, it remains apparently dead. The time of its sepulture, usually six or seven months, having passed away, it begins to acquire new life and vigor; presently it bursts open its coffin cell, and comes forth, no longer, however, an offensive, crawling worm, but changed and fashioned into a beauteous butterfly, furnished with limbs, and wings, and decked in down of purple and gold. It now takes rank with higher and a superior race of beings; it mounts the air, and ranges from flower to flower, rising in exhilarating flights towards the glorious orb of day, rejoicing in its new and splendid existence."

We cannot tell how these changes take place; but we know that there is a wisdom and a power apparent in every such change, that infinitely transcends our

comprehension, and equal to that which will be requisite to transform our bodies, and raise them up at the last day.

But it is asked, How can the dust of one body be distinguished from another; when the dust of so many, perhaps, has mingled for ages in a common grave; and others were consumed in flames at the martyr's stake, and scattered to the four winds; and others were dissolved in the waters of the seas, and washed by the waves to distant shores; and other bodies became food for wild beasts, and their flesh was digested and went to form the flesh of lions and other beasts of prey?—they ask, how will all these bodies be distinguished and identified, so that the ashes of every one shall be collected, and reconstructed into the new and identical bodies of the resurrection, so that God shall know them all apart, and so that each saint shall be able to know and identify his own body? To this we can only answer, in the words of Paul, "*thou fool!*"

We know that, in planting or sowing, the seeds which we commit to the soil, perish. We know that they never come up again out of the soil—that they rot and decay, and become manure to enrich the soil. But we know equally well, that there is a germinal principle in those grains, that does not die, but springs out of those seeds, and shoots up into new bodies. We cannot scrutinize that germinal principle—we cannot examine it with a microscope—it is too impalpable for our human faculties to investigate. But we know that it must be in the seed, and that it must have been there originally, or that it could not have come

out of it, nor been developed into a new and living form, so different from the grain that was buried in the ground. The forms or bodies seem to be different, and yet they come from the same seeds, and they reproduce themselves.

Of course, this is all entirely beyond our comprehension. Then why ask, how these old bodies of ours are to be reconstructed out of the old particles; and how the dust that forms them, is to be collected together after being blown over the earth for ages, so as to be built into the same bodies again?

We do not believe that there will be any *dust*, or anything that has gravity or grossness, in the bodies of the resurrection. But there is a germinal principle in these present human forms—the naturalist cannot analyze it—cannot with his instruments scrutinize it, or tell what it is—but He who put into every grain of seed its vegetative principle, can impart to these forms of humanity, a principle that insures the resurrection of the dead. And there will be an identity between the bodies that perish, and the bodies that shall be raised, though all the original particles be not the same.

We can take an illustration of this from the fact that the same bodies, even in the present lifetime, are not, at all periods, composed of the same particles of matter. Tell any aged saint, who has passed his threescore and ten years in the service of his Divine Lord, and who is about to cross the river of death, that this old worn out body, which has been his earthly tabernacle so long, is *not the* body which is to be raised up in the resurrection morn, radiant and beautiful like

the glorified body of the Saviour—and he might say, No; the pains and the aches of this tottering frame will be gone—all its infirmities will be gone—its deformities will be gone—and all the redundant, opaque and gross particles of matter will be gone—but there is something in it—a principle which shall be the germ or nucleus from which the new and glorious body shall be reconstructed whereby, he might say, he knows that he shall be able to recognize it as his own body.

And further, he might add: you tell me that this old, decayed and broken frame, which is soon to be food for the worms of the valley, is not the same body I had in youth and childhood—that not a single particle of matter in it, is the same as that which composed my youthful and more vigorous body—that all the matter has been changed—has passed off many times, and been replaced with other matter. This may be so—and doubtless it is so—and yet I recognize this body as the same tabernacle of clay, I have dwelt in all my life long. I cannot realize that these eyes are not the same windows of the soul, out of which I was accustomed to view the wonders of creation, in the days of youth and childhood. I recognize these hands as the same I have always handled with; and these feet as the same I have always walked with, in travelling the journey of life. I am conscious of an identity. I know myself. My voice is not that of another. It is the same I sung and prayed with when I was younger, though now it is become cracked and broken. I have a consciousness that nothing can deprive me of, that I am the same person I have

ever been, although you tell me that the matter forming my body, is entirely new matter. There is a principle in it that does not change—what it is I do not know, and I cannot tell—but it is that which constitutes my personal identity, and insures that, in the resurrection I shall be the same that I am now, only changed, in all things, for the better.

If this argument from experience and consciousness, is valid, it shows the utter fallacy and groundlessness of the objection to the doctrine of the resurrection, arising from any difficulty in supposing a sameness or identity between the bodies that perished, and those that shall be raised. The objection vanishes at once, into thin air, when we understand that the principle on which identity depends—whatever it may be—and we cannot define it—remains unchanged, and unchangeable, and passes from the body that was sown in corruption, into that which shall be raised in incorruption.

A General Judgment.

The *General Judgment* is the other grand Event that is to constitute an important feature, in the winding up of the affairs of this material globe. The poet has aptly said of that general judgment day, that it is "The day for which all other days were made."

No one can take the Scriptures as the rule of his faith, and not believe that God hath appointed such a day, which is to occur at the end of the world—when all nations, and kindreds, and tribes, and tongues are to be assembled before Him, to be judged and sentenced according to the deeds done in the body. Nothing is more clearly taught than this great and

solemn truth. I will quote several of the more prominent passages in which it is declared. Jesus Himself said:

"When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory; and before Him shall be gathered all nations, and He shall separate them one from another, as a shepherd divideth his sheep from the goats. And He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

"He shall say also to them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels."

No honest and candid inquirer after truth, can read the whole passage from which the above words have been selected, without believing that it was spoken by our Saviour, for the purpose of teaching the doctrine of future retribution—of future reward and punishment, to be meted out to every soul according to the deeds done in the body. The same idea is presented by Christ, in His exposition of the parable of the tares and the wheat:

"The disciples came unto Him, saying, declare unto us the parable of the field. He answered, and said unto them; He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As, therefore, the tares

are gathered and burned in the fire, so shall it be in the end of the world. The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."

Here again the idea of a future retribution is set forth. And the figures and terms made use of to inculcate this solemn truth, are of the most graphic kind. "Who hath ears to hear, let him hear."

This doctrine of retribution, is taught also in the Scriptures of the Old Testament. Solomon sums up all that he had to say in both the books of wisdom which he wrote, in these significant words, which are of no doubtful meaning:

"Let us hear the conclusion of the whole matter; fear God and keep His commandments; for this is the whole duty of man; for God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

Paul said, in his discourse on Mars Hill, to the Grecian philosophers, who were the men of science and the philosophic infidels of that day—"The times of this ignorance God winked at; but now commandeth all men everywhere to repent. Because He hath appointed a day in the which He will judge the world in righteousness, by that man whom He hath ordained, whereof He hath given assurance unto all men, in that He hath raised Him from the dead."

One more passage shall suffice to show what the

Word of God teacheth in reference to this sublime and awful theme. It is found almost at the very close of the Sacred Volume.

"And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened which was the Book of Life; and the dead were judged out of those things which were written in the books, according to their works.

"And the sea gave up the dead which were in it; and death and hell gave up the dead which were in them; and they were judged, every man, according to their works."

In presenting a synopsis of the entire teachings of the Bible, on the subject of the appointment of a future and *general Judgment Day*, I will try to observe a certain kind of order in my remarks, with a view to be the better understood by plain readers, who desire to know the truth.

I. In the first place, then, it may be said that the appointment of a day of general judgment at the end of the world, does not conflict with the doctrine of the separate existence of departed souls, during the interval that elapses between death and the resurrection. There are those holding the pre-millennarian theory, called, sometimes, Second Adventists, who believe that during the interval between the moment of death and the final resurrection, the soul sleeps—that it is utterly unconscious or dead, like the ephemeral insects of earth that remain in a torpid state six months in the

year during the cold season, and then come to life in the spring. But this is a view that is wholly at variance with some of the most positive declarations of the Bible.

When Jesus said to the Sadducees that "God is not the God of the dead, but of the living," He affirmed, in a way that ought not to be misunderstood nor perverted, that Abraham, Isaac, and Jacob are living, and not dead, as the Sadducees believed and affirmed.

And again, when Jesus said to the thief on the cross, "to-day shalt thou be with me in *paradise*," He taught in unequivocal words the immortality, and the deathless nature of the soul, by showing that the crucifixion of the body could not terminate its existence. Many violent but unsuccessful attempts have been made to wrest this Scripture.

The word paradise occurs three times in the New Testament. Paul says that he was caught up to the "third heaven," which, as all admit, is the highest heaven—and he calls it *paradise*. Again we read of paradise in John's Revelation, where the throne of God is said to be; and that must be the highest heaven. To make it, therefore, a middle state or a purgatory, or a state of unconscious sleep, is a violence to the words of Scripture, which would scarcely be tolerated with reference to any other book.

Christ shows the deathless nature of the soul, when He warned His hearers to fear not them which can kill the body only, and after that, have no more that they can do; but to fear Him, who, after He has killed the body, "is able to destroy both soul and body in hell; yea, I say unto you, fear Him."

Again, He teaches the continued existence of the soul after the dissolution of the body, in the parable of the rich man and Lazarus, wherein He represents the former as dying and being buried, and then lifting up his eyes in hell, being in torment; and the other as dying, and then being carried immediately by angels to Abraham's bosom in the kingdom of God. It has probably never occurred to any sincere inquirer, that it was the body of Lazarus instead of his soul, which was borne by the angels into Abraham's bosom.

But here is a passage in Acts vii. which is definite, and ought to be conclusive—it is the account of Stephen's vision, and his prayer, at the moment when he was about to be crowned with the crown of martyrdom.

"Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him;" and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen calling upon God, and saying, "Lord Jesus, receive my spirit." Did he mean to pray, "Lord Jesus, raise up my body in the resurrection of the just at the last day?" This is what they must believe, who deny the separate existence of the soul.

The apostle Paul, in Corinthians, teaches: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.

"Therefore, we are always confident, knowing that

whilst we are at home in the body, we are absent from the Lord (for we walk by faith, not by sight); we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord."

Here is the doctrine of the separate existence, stated in terms as direct and clear as it would be possible to use—"at home in the body—absent from the Lord"—"but absent from the body—present with the Lord." But there is no period or interval when the soul can be said to be absent from the body, only while the latter is in the grave, as they exist together in a state of union before death, which union is to be reconstituted at the resurrection. Yet Paul said, he was "willing rather to be absent from the body," in order that he might be "present with the Lord."

In Philippians, the Apostle has the same idea:

"For me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labor; yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better."

If the Apostle knew or believed that he would not exist any more after death, till he should rise in the resurrection, could he have spoken of his desire to depart and be with Christ, which is far better? He had said that "to live is Christ." It is something then, even to live. But he added, "to die is gain." But what gain would there be in dying, if to live is Christ? Because, as he explained, in dying or in departing, he would be with Christ, which is far better. This would

be gain. What he meant by *departing*, was *leaving the body*. To claim that this passage is to be understood as having reference, exclusively, to the future resurrection of the body, would be a wresting of the words from their plain and obvious meaning, wholly unpardonable.

But, denying the separate existence, what shall we do with the passage, which speaks of the transfiguration of Jesus in the holy mount? Luke says: "And, behold, there talked with Him two men which were Moses and Elias; who appeared in glory, and spake of His decease which He should accomplish at Jerusalem. But Peter and they that were with him were heavy with sleep; and when they were awake, they saw His glory, and the two men that stood with Him."

What would the advocates of the *sleeping theory*, make of this vision? Would they say that it was an optical illusion—a false appearance created for the purpose of deceiving the apostles? For, if it was a real appearance of Moses and Elias, in their glorious forms, talking with the Saviour, and speaking of the decease which He should accomplish at Jerusalem, it proves beyond a question the doctrine of a separate existence. It is true that Elias had been translated, and had never seen death; but it is expressly recorded of Moses that he died, and that he was buried. But now, many hundreds of years after, he is seen alive in the company of Elias, and in the company of the Divine Master, all in their divinest forms. We know that the appearance of Jesus transfigured, was a living and glorious reality; and we certainly believe that the

form of Elias, as seen by the apostles, Peter, James, and John, was a real and living form. And to argue that the form of Moses which appeared with them, and conversed with them, was not a real, living form, but a mere phantasm—an optical illusion, made to pass before the eyes of the apostles to deceive them, would indeed be a desperate resort. And yet this would be necessary, on the supposition that the soul does not, and cannot exist separate and apart from the body.

There is not a sentence nor a word in the Bible that, properly construed, lends any support to the idea that the soul has such a necessary connection or identity with the body, that it does not, or cannot exist apart from it, but necessarily sleeps, or is dead, when the body is dead. In Bible phraseology, the body is represented or spoken of as the tabernacle—the mere tenement of the soul. And what identity can there be between a house or a tenement, and the living being who dwells therein? Paul says, "For we know that when this earthly house of our tabernacle shall be dissolved," etc. And Peter says, referring to his own decease, "Knowing that shortly, I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me." And again: "as long as I am in this tabernacle"—What does he mean by the two simple words, "*this tabernacle?*" And what does he mean by the pronoun, "*I*"—*I must put* off this tabernacle? Does he mean that the tabernacle shall put itself off? Or does he speak of his soul, that it shall drop this tabernacle of clay; and then, when it shall have dropped it, itself cease to be?

The account given in the first chapter of Genesis, concerning the origin of man, shows that he is possessed of an undying and immortal spirit—"God breathed into his nostrils the breath of life—and man became a living soul." The soul of man, therefore, emanated directly from God, and it is a spiritual essence, in its very nature immortal. Solomon, evidently, makes allusion to this origin of man, when, speaking of his dissolution, he says: "Then shall the dust return unto the earth as it was, but the spirit shall return unto God who gave it."

2. As the judgment is to follow the resurrection in the order of events, and as the reunion of soul and body takes place at the resurrection, one great and special design of the general judgment must be to connect the soul and body together, in the final awards to be pronounced on the deeds done in the body, according to what is written: "For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." Of course, the souls of all the departed had entered immediately, at death, on the rewards of the righteous or the wicked. But their bodies, reposing in the silence of the grave, do not share nor participate with them in those awards, till the resurrection, when they are reunited, to share one common destiny forever. This a retribution terribly *exact* and *just*. The mind of man could not conceive of any form or mode of retribution, more literal and exact, than that the bodies which had been prostituted to sin—and the hands, and the feet, and the eyes, and the mouth,

and the voice, and all the organs and members thereof, which had been used as the instruments of sin, should have perpetuity instamped upon them, and should, in turn, be made the instruments of punishment, as they had been made the instruments of sin.

3. There is another, and, perhaps, still more important reason for the appointment of a general judgment day, found in the manifest propriety that seems to exist, to give unto the intelligent universe of God —to angels and men, as well as devils, a public exhibition of the justice of God, and of the equity and righteousness of all his dispensations and judgments.

The Books are to be opened. God intends to vindicate Himself. "Every mouth shall be stopped." And it will be known in that day, that His ways were just and true. Now they say that His ways are not equal—that He makes no distinction between the righteous and the wicked—that He is a monster of cruelty—that He is a tyrant—that He has filled this world with weeping and misery, when He could have made it a paradise just as well.

These things being so, there seems in the very nature of things, a fitness or propriety that there be made a public manifestation, in the sight of earth, heaven and hell, when all shall be made to know that God was just. Then every mouth shall be stopped, and every knee shall bow before Him.

Reason utterly fails, and the imagination staggers before the attempt to conceive the display, which is to be given to the universe itself on that day. Jesus said: "The Son of man shall come in His glory."—

that all the holy angels shall be with Him—that He shall sit on the throne of His glory—and that all nations shall be gathered before Him. John says: "Behold, He shall come in the clouds of heaven"—that "every eye shall see Him"—and "they also who pierced Him"—and that "all kindreds of the earth shall wail because of Him." And John says again, that he saw the throne—the "great white throne" of judgment—and "Him that sat on it, before whose face the heavens and the earth fled away"—and that he saw "the books opened"—and "the dead judged out of those things which were written in the books, according to their works." What a scene that is to be, in the eyes of angels, men and devils! It is thus the drama of earth's history is to close.

4. The books which are to be opened, and out of which the dead are to be judged according to their works, will not be great ledgers, or public records such as are sometimes kept by men, to preserve the memory of certain events, but they will be the individual and personal records of each individual of the race. As explained in a former chapter, on the perfect law, they are the books of memory and conscience, which faculties of the soul are in their origin, so perfect that they retain a distinct impression of every event, and every act made on them, in the course of a lifetime. These books are to be opened. Every guilty soul will be able to read the long, dark catalogue of his sins, as distinctly as if they were legibly written in blazing letters, on the bright vault of heaven, and in the sight of the whole universe; and he will not wait for any public sentence to be pronounced

against him, but, overwhelmed with a sense of self-condemnation, he will pronounce his own sentence, and begin to seek a hiding-place "from the wrath of Him that sitteth on the throne, and from the wrath of the Lamb." It is not necessary to believe, on this theory, that the judgment day will be longer than any other natural day.

5. The reading of the Scriptures, as also the order of events that will constitute the proceedings of the last day, require us to believe that there will be at least, a brief interval between the resurrection of the righteous, and that of the wicked. There are, specially, two passages in which we think this idea is clearly contained. The first is in 1 Corinthians xv. chapter: "For as in Adam all die, even so in Christ shall all be made alive; but every man in his own order; Christ the first-fruits; afterward, they that are Christ's at His coming. Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule, and all authority and power. The last enemy that shall be destroyed is death."

"Every man in his own order"—Christ first; "afterward, they that are Christ's at His coming." He is first to take care of His own. "Then cometh the end," etc.

Another passage, to the same effect, is found in Thessalonians:

"For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with

a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive, and remain, shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord."

Here we are informed that when the end shall come, the world will be full of inhabitants, even as it was in the days of Noah. But as flesh and blood cannot inherit the kingdom of God, the saints which are alive, and remain unto the coming of the Lord, are to be changed in a moment, in the twinkling of an eye. But first, or before this sudden transformation by which the bodies of the living saints are changed from corruptible into incorruptible and immortal bodies, the dead saints are to be raised incorruptible, and then the living and the dead, all alike, glorious and immortal, are to be caught up together in one grand company, in the clouds to meet the Lord at His coming. What a meeting that will be! Who among us will be at that meeting? Let every reader ask himself the question: who of us will be at that meeting, and participate in the joy?

And then what? And "then cometh the end." That must signify that, *then*, the resurrection of the wicked takes place. But they will not be caught up to meet the Lord in the air; but they will be held back by the weight of their sins, as if by the force of gravitation. Then comes the final conflagration so graphically described by Peter. And in Revelation xx. John alludes to the same terrific scene, saying:

"And fire came down from God out of heaven and

devoured them. And the Devil that deceived them, was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever."

6. The conflagration of this material globe is the event, which is to follow the resurrection and the general judgment. The account which Peter gives is striking and grand—and it seems to be quite as literal, and as free from figures as the account of the destruction of the old world by water. This earth is to be dissolved, not by any figurative or metaphorical conflagration, but by a literal and material fire.

How will this be done? the scientist may ask. Thou fool, cannot He who found means to sink the former earth beneath the ocean waves, whereby it perished utterly, and has never since been inhabited, find means to destroy the present globe by fire?

We are not curious to inquire, whether this burning up of the world with the works therein, and the melting of the elements with fervent heat, will be a final and total destruction of the present globe; or whether it will be simply a purification, just as gold is melted and separated from dross by fire, whereby it is to be renovated, and formed into a new heavens and a new earth, so as to constitute the new Jerusalem—the literal city of God, the final home of the saints, and the abode of everlasting righteousness, as so many good Christians are inclined to believe.

This question is purely a speculative one, and is without any practical importance whatever. The apostle simply says, "Nevertheless, we look for a new heavens and a new earth, wherein dwelleth righteous-

ness;" which, in itself, contains no intimation whatever, that the new heavens and the new earth will be the old heavens, and the old earth renovated and purified. We have no objections to this, as a mere theory. But we may simply remark, that it will not make much difference in what locality the home of the saints is to be hereafter, since we are assured, it will be in our Father's house in which "are many mansions," and where Jesus has gone before, to prepare places for all His followers. But we do not see how it could be on this present globe, if He is already gone to prepare those mansions.

In the light of the judgment day, the holy angels, who never fell into sin, will see the wisdom and glory of the law of holiness, who had only acquired their knowledge by revelation, or by witnessing its operation on others. And the lost spirits who were made free agents, and voluntarily departed from that law, will yet be constrained to acknowledge the glory of it in the last day, though they find themselves, by an act of their own folly, excluded forever from the heaven of holiness, and shut up in the regions of darkness and sin eternally. "Every tongue shall confess." This will be known in the judgment day.

The impression to be made by the proceedings of that day, on the minds of all intelligent beings in the universe, whether they be holy or unholy, will be, that God was true—that God was just, and holy, and good —and that all His ways, and all His works were according to judgment and truth.

CHAPTER IX.

The Future Life; or, Heaven and Hell.

The universal belief in a future life—What Plutarch wrote—A cognate belief—Virtue its own reward—Conscience ever-present—Change of place no relief—Heaven would be hell to a sinner without a change—Two preliminary observations—Hell a place, not simply a state—A place of punishment—The punishment everlasting—The suffering physical and mental—Intensity of mental suffering—A state of darkness—The "Outer darkness"—The impassable gulf—The society, the inhabitants—Heaven also a place—The houses not made with hands—Spirits do not occupy space—Clothed upon and not found naked—The philosophy considered—Heaven a holy communion united by love—Ever growing in knowledge—Everlasting freedom from sin—Eternal rest—Employments of heaven—Serving God day and night—Reigning with Christ.

"IF a man die, shall he live again?" It seems to be natural for man to believe in his own immortality. It does not essentially concern us to know whether this universal belief, has come down as a tradition from the first pair of the human race, or whether the light of nature so teaches it, that it is necessarily the common property of all mankind. For the present, it is sufficient to know that there is not a nation, a people, or a tribe known, that does not, under some symbols or other, cherish the hope or the expectation of a future life. However sunk in vice, ignorance and misery; however isolated, or cut off from intercourse with other nations, there has been

found no race or people without any sense of a deity, and without any notions of religion, or of a belief in a future state. Plutarch wrote:

"If we traverse the world, it is possible to find cities without walls, without letters, without kings, without wealth, without coin, without schools and theatres; but a city without a temple, or that practiseth not worship, prayers and the like, no one ever saw."

This statement involves a very important fact, and we might, properly enough, indulge the disposition to philosophize upon it. But this is not my present purpose. No intelligent sceptic would be disposed to question or deny the fact. Let him philosophize, if so inclined, or account, in any way he can, for this universal notion, prevalent in all times, and in all countries. If he shall conclude that the whole world has been wrong from the beginning until now, let him take a position antagonistic to the whole world, if he shall think it safe and wise to do so. If the world is wrong, he gains nothing by his singularity; if the world is right, he loses all. This consideration alone, independently of any other, shows the sceptic and the unbeliever to be a fool, according to the word of Solomon.

Related to this general belief in a future existence, is the cognate belief that that existence is to be happy or miserable, according to the deeds done in the body; in other words, that the present life is only a state of preparation for the life to come. A life of holiness is to make our future heaven; a life of sin is to make our future hell. The present time is the seed-time of life; eternity is to be the harvest-time.

"According to what a man sows, that shall he also reap." "He that sows to the flesh, shall of the flesh, reap corruption, but he that sows to the spirit, shall of the spirit reap life everlasting."

The proverb is just as true as it is widely known, that virtue is its own reward, and that sin brings its own punishment. And there is involved in this saying a universal principle or law, that lies at the foundation of the moral constitution of heaven. This is the proposition it will be necessary to develop in the present chapter, which would, therefore, be a fitting sequel to Chapter vi., Vol. ii., on death as the penalty of transgression; wherein it was proved that death is no less the wages or the fruit of sin, than the judicial consequence thereof.

If we recur to the record of the first sin committed on this earth, as detailed in the inspired narrative, we see what were the effects thereof. It literally changed Eden into a hell—a place of torture. What became of all the delicious sweets of paradise, the moment man sinned? We can easily fancy that it was a relief, when he was excluded from its pleasant bowers, and driven forth into the wilderness of the world.

The children of Adam have all had the experience which he had. We look on the beautiful and costly palaces, which men have reared for their pleasure, and we imagine how blest the owners must be, living in such gorgeous mansions, surrounded with so much wealth, and in the possession of everything, that can be supposed to minister peace and comfort to the heart. But if we look inside, we should, perhaps, see the owner of these pleasant things, a miserable wretch.

We envy him, but if we could look into his heart, instead of envying, we should pity him.

Is he happy, as he walks the floor of his magnificent chamber at the midnight hour, or tosses from side to side on his downy couch, while sleep is a stranger to his eyes? Is he happy, as memory calls up the past, and remorse rankles in his bosom? What is it that makes him a very wretch, though in the possession of all that is calculated to make life sweet and joyous? Is it the image of a friend murdered by him, years ago, whose blood still cries for vengeance? Or is it the sweet, pleading face of a youthful and delicate female he once called his wife, whom he maltreated, struck down, and, perhaps, turned away from his door, which now haunts his visions, and fills his soul with anguish at the recollection? Well, no matter what; but it is some ghost of imagination or memory, that has turned that mansion of elegance and comfort into a castle of despair and wretchedness. Do not envy those who seem to be rich, and prosperous, and great. There is hardly a pillow of down, under which guilt has not planted some thorn that chases away sleep, from the soul that we fancy to be without a care or a sorrow.

How came it, that there is this inseparable connection between well-doing and a happy, joyful frame of mind; and between ill-doing and a remorseful state of heart? This is not an accidental thing—it cannot be regarded as a chance-operation. But it is so universal, that we have come to regard it as a law, belonging to the constitution of the soul itself. And if it is a law—and a part of the moral government of

God, there can be no way to resist its operation. But it is just as necessary and certain, that they who do wrong shall suffer, and that they who do right shall be rewarded, as that the law of gravitation shall draw heavy bodies downward to the earth.

If these premises be allowed, the logical and necessary inference from them is, that, even if the Scriptures were altogether silent in regard to a state of future rewards and punishment, or a future heaven and a future hell, yet, if there is a future life at all, the condition of that life, as to happiness or misery, is to be suspended on the previous conditions of holiness or sinfulness in the soul.

A heart that contains, in itself, the elements of its own misery—that has a rankling sore within that cannot be healed, so that it is never at ease while at home, could not be at ease if it should go away from home, or visit strange lands. So, an immortal spirit, that is alienated from God—that feels the workings of sin in itself, while in this world, would experience the same alienation from God—the same rankling of sin in its nature, if it should go out of this world into another. Then, where would such a soul go? Surely, it would not seek to go to the bosom of God—or to heaven the abode of God's holiness. There is not a wicked man on earth, that would not fear and quake at the thought of meeting God, because of His infinite holiness. As Adam fled when he heard the voice of God, and sought to hide from His presence, so when a guilty, remorseful soul, like that of Judas, leaves this world, instead of being attracted upward to meet God, in the abode of His own essential and

eternal holiness, it would be necessarily repelled, and driven by its own nature in the opposite direction. Every sinner would want to get as far away as possible from the centre of holiness. And if there should be, in the wide universe, any place that might be called the centre of sin—a sinful habitation, congenial to its own nature, that would be the place towards which it would naturally be drawn.

They reason very inconsistently, and quite in opposition to the dictates of their own experience, who imagine that all are to be saved. It is to ignore the fact, that all are not willing to be saved, and that if God should save all, He would have to save very many against their will, which it is not likely He will do, since He has made all men free agents, which makes it necessary that they shall choose to be saved, if they are to be saved.

If men could be saved *in their sins*, it is perhaps true, that they would be willing to go to heaven on that condition. But that it is required of them to forsake their sins, this is the trouble—and this is the reason why so few are willing to accept the offer of salvation.

It is a law of nature that nothing can be happy or contented, when out of its own proper element; just as we say, a fish wants to be in the watery element to swim, and the bird wants the air to fly in, so a holy being wants a pure, holy atmosphere to live in, and an unholy being wants to breathe in an atmosphere of sin. If Satan could be lifted up and placed down at the very foot of the great white throne, blazing with the holiness of God, in the very centre of heaven, with the eye of every holy intelligence turned full upon

him, he would make an effort to escape as soon as possible from that overpowering light, and to hie back again to his own darkness, where his moral deformity might at least be partially obscured in the blackness of eternal night.

To be saved, therefore, implies the necessity of being changed—transformed—redeemed from the power and dominion, as well as from the consequences, of sin. To be saved, implies the necessity of having a character adapted to the nature of the salvation. If salvation is deliverance from sin, there must be a holy nature to participate in the joys of that salvation. But this is not what the sinner wants. He could not participate very largely in the joys of a salvation, for which he has no relish—no taste—no capacity. But God is never going to force any sinner against his will, into a holy heaven for which he has no love.

From what has now been remarked, there is, evidently, a necessity, that, for those who shall retain their sinful characters, preferring the pleasures of sin to the pleasures of a holy life, there must be a different habitation prepared hereafter, from that which is destined for the righteous. Judas, it is said, went "to his own place." And concerning the state, or the place of punishment, to which the wicked are sentenced, Jesus says that it was "prepared for the devil and his angels." He says, also, concerning the future abode of the saints, that it is a "kingdom prepared" for them "before the foundation of the world." And He is now gone, as He said, "to prepare a place" for His people—"mansions" in His Father's house above.

There is, then, but this single conclusion, which we can arrive at, from the foregoing remarks, viz.: that, as there are two classes of people, who, in their character, are antipodes, the one to the other, which forbids the supposition that they could possibly dwell together, harmoniously, in the same habitation, there must be places, prepared in the future, for the two opposite classes, suited to their respective natures. Who can object to this doctrine?

Judas betrayed his Master with a kiss for the paltry sum of thirty pieces of silver. We cannot believe that he went straightway from earth to heaven, to sing hallelujahs; or, that he would even have desired to go immediately into His presence. Would such an one as Voltaire, after spending his life in efforts to "crush the wretch," as he called Jesus, be happy in heaven, if introduced into the blissful presence of Jesus as soon as he left this world? Or would such an one as Strauss, who wrote Jesus down for a bastard and a pretender, and, by his eloquent style, persuaded thousands of men that He was nothing more than a bastard and an impostor—would he enjoy the songs of praise, and could he join in those songs, which John heard in his apocalyptic visions, sung by thousands of thousands of angels, and the redeemed hosts, ascribing all honor and praise to God and the Lamb? With neither heart nor voice attuned to that song, he could not join in the chorus.

And if not, should there not be a place prepared for all such characters? To ask the question is to answer it. There is, then, a place or habitation called *heaven*, prepared hereafter for the righteous; and

another place or habitation, called *hell*, prepared for the wicked. These terms are used to designate the habitations prepared respectively for these two opposite classes in the future world. They cannot be one and the same habitation. Exact justice itself imperatively demands that they should be different. They could not dwell together. There is a wide and impassable gulf that separates them.

With these preliminary remarks, I proceed to show what may be known, from the Scriptures, concerning the future states of the righteous and the wicked—or of the redeemed and the unredeemed. But I shall state briefly two postulates, as introductory to what I shall say on these important themes.

1. And the first is, that heaven and hell, though they may be places, and may have locality, are yet to be viewed mainly in the light of spiritual habitations, as they are to be the abodes of spirits—not of material bodies, or bodies possessed of gravity, and composed, as our present bodies are, of flesh and blood. The redeemed are called "the spirits of just men made perfect," and the unredeemed are the lost spirits in the prison of hell. And we are not in a condition, at present, to say how spirits may occupy space, or dwell in local habitations.

2. As the souls of the departed, both in heaven and hell, are spirits, and also, as their habitations must be of a spiritual nature, it follows that their reward and punishment, or their eternal joy and suffering, must be of a spiritual nature. It will not consist, on the one hand, in any material splendors of the New Jerusalem; nor, on the other hand, in any material burn-

ings in a hell fire. Such expressions as "gnashings of teeth," "everlasting fire," "lake of fire and brimstone," "smoke of their torment," etc., etc., have an intensified meaning, though evidently figurative. The highest joy ever experienced in this life, is altogether spiritual and intellectual. And surely the intensest anguish ever known, is of a mental nature, having no connection with material pain. This will suffice to show that no glitter of gold and gems, on one hand, nor pains of a literal and material fire, on the other, will be needed to constitute the future heaven, and the future hell of the righteous and the wicked, in the coming retribution. With these general principles understood, I proceed to show what God hath been pleased to reveal to us, first, concerning the nature of hell, and secondly, concerning the nature of heaven.

I. Let us not linger long on the consideration of hell. It is a dismal theme. But as the Bible speaks of hell, and as it enters necessarily into the plan of Jehovah, in carrying on His moral government, I will state briefly, several of the principal features that belong to the definition of hell, and constitute what is called the hell of the Scriptures.

1. And first, we must say, that it is *a place*, and not simply and only a state, or condition. It is said of Judas after he had committed suicide, that he went "*to his own place.*" This is a very definite phrase. And Christ says: "And these (the wicked) shall go away"—they are to take their departure—to go somewhere—which implies a separation, or a removal from one place to another. They stand before the judgment bar of Christ, and He says to them: "Depart

from me, ye cursed"—and can they stay in the same place?—will they not depart? Will not that awful word, itself, cause their banishment from His glorious presence? And no matter where they go—or into what part of the universe their banishment may be, it will be a departure—a long and eternal departure from God, from holiness, and from heaven. So we have to believe that hell is a place, having locality.

2. Hell is a place of punishment,—"These shall go away into everlasting punishment"—not to be purified or purged from sin, as gold is purified by fire—not, by suffering, to make an expiation for the guilt of sin, for there is no expiation for sin, except in the blood of Christ; but to suffer the judicial sentence, and the just penal consequences of sin. The punishment is nothing else but the infliction of a just and holy law. As we have seen, in a former chapter, God could not have a perfect law without a sanction; and when broken, the perfect administration of law demands the execution of the sanction. If this had not been so, Christ would never have died for sinners, but God would have set aside the penalty, and pardoned them without a satisfaction. But they who reject Christ, and voluntarily refuse the satisfaction He offered for them, must suffer the punishment due to their own sins.

3. The punishment of hell will be "*everlasting*." This is the word the Saviour made use of, to show its duration. "These shall go away into everlasting punishment; but the righteous into life eternal." And again, in describing this punishment, He said, "where the worm dieth not, and the fire is not quenched,"

which awful sentences convey the same idea of unending duration. There are other forms of expression that contain the same thought. They are to be consigned to the same regions of darkness and wo, that were prepared for the devil and his angels, concerning whom we read; that, they "kept not their first estate, but left their own habitation, and are reserved in everlasting chains under darkness unto the judgment of the great Day." The chains are *everlasting*. If the fallen angels have already suffered for thousands of years, what probability is there that they will ever be released from their chains? And the wicked are to be sentenced to the same chains of darkness, and the same fire that was "prepared for the devil and his angels."

And again, we read that their character will be a fixed character—there can be no change in them hereafter—they will never be purged from sin—will never become holy—but will always be sinners. This is the solemn assurance given us on this subject, in the very last chapter of Revelation—"He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still, and he that is holy, let him be holy still." There was one bath, and there never was but one bath in the universe, that could purge a guilty conscience from the stain of sin—that was the blood of Christ. But they despised that remedy—they trampled that blood under their feet; therefore, their sin must remain.

4. The punishment of hell may not altogether exclude the idea of physical suffering; but this idea is

not at all essential, in the consideration of this subject, as we know from the nature of the soul itself, as well as from the plain declarations of Scripture, that the sufferings of the lost, must be, in the main, of an immaterial and mental nature. There is a metaphor employed by the Saviour, in speaking on this subject, which conveys this idea most significantly, "and the worm dieth not." That worm must be conscience.

And what is conscience? Who knoweth? What is the reason that a man cannot do what he pleases with perfect impunity? That thing we call conscience, is a mysterious power. Who knoweth the power thereof? O, who has ever known the extremity of the terrors of remorse, when conscience has been permitted to exert its full force? It is this—the bitterness of remorse, that has driven, and is driving, thousands on thousands of strong-minded men, Judas-like, to rush on the crime of suicide. They can rather encounter the pains of death, and risk eternal consequences in another world, or sink into utter annihilation, than support the tortures of their own guilty conscience. It is a profound mystery. But there is no denying the reality of the thing. The natural history of conscience began with the history of the first man. For what we would call the most trivial sin—the merest peccadillo, he would fain have slunk away from the presence of God forever. And look at Cain—a fugitive, and a vagabond, saying, "my punishment is greater than I can bear."

Judas, there is no doubt, experienced a hell in his own heart hotter than the flames of any material fire, when he brought again the thirty pieces of money, and

cast them down in the temple at the officer's feet, saying, "I have sinned, in that I have betrayed the innocent blood," and then went forth and hanged himself. This is self-torture.

And what is self-torture but conscience, erected in every soul as the avenger of God's broken law? Who then can escape the penalty of his crimes? Every sin becomes an instrument of punishment, and a tooth of remorse. And if one sin could change Eden into a hell, and fill the cup of Adam's perfect bliss, with the dregs of bitterness through his long life; and if one single crime could make Judas seek to bury himself in eternal darkness in order to fly from his own conscience, what must be the effect, when every sin which the sinner has committed in a long lifetime, shall begin to burn in his conscience, and there shall be not one tooth of remorse only, but a thousand of them entering into the soul forever? Of this punishment there can be no description given. The best comparison, perhaps, is that of the man in the fable, suffering the vengeance of the ancient Tartarus, by having his liver forever gnawed by vultures, but never entirely consumed.

If every sin becomes an instrument of punishment, of course, the punishment must be in proportion to the number and the aggravation of the sins committed. This is exact justice. The wicked are to gather what they have sown. It is a dreadful thought. But they will never be able to complain against the justice of the dispensation. When God created that mysterious faculty—conscience, and made it a part of the soul, He knew what He was doing. The impressions made

on conscience, as well as on the memory, may sometimes appear to be effaced for a season; but they are not lost nor blotted out. These faculties are perfect, and the forgetfulness is only temporary and partial. Every impression once made on them, will be recalled, and will be as lasting as eternity.

5. The state of the wicked in the future world, is spoken of as a state of darkness. "Cast ye the unprofitable servant into outer darkness"—"In chains of darkness reserved unto the judgment of the great day." There is a material darkness, and there is also a moral darkness. We know it is said, that light is sweet, and truly it is a pleasant thing to behold the sun, whether it be the natural sun, or the Sun of righteousness. In the absence of either there is only midnight gloom. But no sunlight will ever penetrate the thick darkness that will settle down, forever, on the prison-house of despair.

But what is moral darkness, supposing that to be the darkness meant, where "chains of darkness," and "outer darkness" are spoken of? We understand that despair is signified—the darkness of despair. No hope ever comes to the inhabitants of that world. "There shall be weeping, and wailing, and gnashing of teeth." But it is more—it is the *darkness of sin*, because no holy influences ever reach that world. The Bible is never read there—the Gospel is never preached there—good people, and good angels never come there—the Holy Spirit never enters there, to strive with the hearts of any of the inhabitants. But they are given up absolutely to the dominion of sin, and one eternal night of sin settles down on that prison-

house of hell. Imagination cannot picture the gloom of that state.

The word "*outer*," as used by Jesus to describe the darkness, as we understand it, is terribly significant. We may not know the exact import of it. But if hell is a place, and has a locality, as we believe, it must be at a distance from the world of light—perhaps, on the very outskirts of creation, as far as possible from the throne of God, and from the realms inhabited by the blest, so that there can never be any intercourse between the two worlds. This is implied in what is said by Christ in the parable of the rich man and Lazarus, as to the impossibility of sending a messenger to that world of darkness, or of one of its inhabitants coming from thence, who might desire to do so. "There is a great gulf fixed, so that they which would pass from hence to you, cannot; neither can they pass to us that would come from thence." We know not what the great gulf is; but it is "*fixed*," implying the utter impossibility of any intercourse between the two worlds.

Of course, the inhabitants of each world must have some knowledge concerning the condition of the inhabitants of the other. This is implied in the words of Jesus, that, Divez saw Abraham "*afar off*," and Lazarus in his bosom. Yea, "*afar off*"—so far off, that no modern astronomer will ever be able to calculate the distance, unless he could also calculate the extent of the universe. But the lesson to be learned from the words of the Saviour, is this: that there is one condition of the lost hereafter, and another condition of the blest—and that they who revelled

in their sensual pleasures, while they forgot God's poor, shall know that while they are tormented, those whom they despised and oppressed, are resting in the bosom of Abraham, in the kingdom of glory. They will have a perfect knowledge of this fact. And, moreover, memory will ever be busy, bringing up the recollections of the past, thus imbittering yet more, the cup of wo, of which they have to drink eternally.

Yea, it is an outer darkness—something that can never be fully known, except to those who shall dwell "in chains under darkness" unto the judgment of the great day. How aptly are the lost souls called "wandering stars!"—stars they may be of the first magnitude, but still "wandering stars," which have been struck from their spheres, and have no centre of attraction, but wander on those outskirts of the creation of God, in Eternal Night—to whom, as Jude says, "is reserved the blackness of darkness forever." O what a description! O what a destiny!

6. Hell, like heaven, will be a society—but a society composed entirely of the enemies of God, and the workers of iniquity. And this is the climax in the description of the abode of future and everlasting despair. What could convey a stronger or more just conception of the horrors of that world of retributive wo, than the idea of being shut up together—separated forever from the society of all good and holy beings? Think of a community—a company dwelling together always, made up, as Revelation says, of dogs—of sorcerers, and whoremongers, and murderers, and idolaters, and liars, and thieves! Would there be a

tendency in such an association to ameliorate the condition or character of any of the members composing such a society? What would their employment be but to utter mutual imprecations, and gnash their teeth, accusing one another as having been instrumental in leading one another down to that dismal world?

The society of hell will consist, in the first place, of the Devil and his angels; and in the second place, of all in this world who were the enemies of God, and of His Son Jesus Christ, including all idolaters, all Sabbath-breakers, all profane persons, covenant-breakers, murderers, fornicators, liars, thieves; all covetous persons, and all who loved pleasure more than they loved God—all these will make up that collection of unclean things, which shall constitute the society of hell.

It would be a terrible punishment, if one who delights in God, and in the communion and fellowship of His saints, were shut up, even for a limited time, with a company of wicked men, and compelled to listen to their profane and filthy conversation, and their angry curses. But even this would be a paradise, in comparison with what we conceive the society of hell must be. "Come not thou into their secret, O my soul; and to their assembly, mine honor, be not thou united!"

With these general thoughts as to what has been revealed, and may therefore be definitely known by us, concerning the future state of the lost, we turn now to the more pleasant task of showing what the Scriptures teach, and what therefore we can know with

some degree of assurance, as to the future state of the redeemed.

II. Heaven is to be their everlasting home. And what is comprehended in that name, may be inferred from the fact that it is the antithesis of all that is meant by the word Hell. For example, if one is a world of darkness, the other is a world of light; if one is a state of suffering and woe, the other is a place of joy and bliss; if one is a society of the damned—devils and depraved spirits; the other is a society of the pure and good—holy angels, and the spirits of the just made perfect, eternally associated, and walking together in the light of God's countenance, and of the Lamb. But let us consider more definitely, some of the principal points in the description of the heavenly state.

1. And the first point I make, is, that heaven is a place. We have before made a statement to the effect that a pure spirit, or a mind without body or parts, does not occupy space. And if this were all that we can know or conjecture on this subject, we should have to believe that heaven is rather a state, or condition, than a place. But we know that our spirits in this life, are imprisoned in houses of clay, dwelling in earthly tabernacles that are heavy, burdensome—that weigh them down to the earth. If it were not for this bondage—this gravitation of the gross material bodies in which they dwell, they could mount, instantly, on the wings of thought, to any part of the universe of God. For spirits, themselves, do not occupy space; and they could not be confined by space.

What is the spirit or the soul in man? It is nothing else but his will—his power of thought. And where is that power? It is not in the soft flesh of his body—it is not in his bones—nor in his blood—nor in his stomach—nor yet in his brain. It is at the indivisible point where all the influences of the nervous system converge, bringing intelligence of the outer world. There, at that indivisible point, the soul sits, as on its throne. The soul is not the nervous system—it is not the brain. But it is confined there, at that point in the region of the brain, without occupying as much space in the brain as would be covered by the millionth part of the point of a needle. And yet that powerful spirit—that all but almighty will of man is chained and held there at that indivisible point in the heavy, gravitating mass of matter, called the brain, which forms only a part of the body, in which, Paul says, "we groan being burdened," or weighed down.

Suppose the connection that keeps body and soul together in a mysterious union, to be severed, how lightly the spirit would soar, like a bird let loose from its cage, while the cumbrous tabernacle of the flesh would drop into dust. But then it would be found "*naked*"—that is, it would be a spirit without any body or covering. We cannot affirm that the possession of some kind of covering or garment is essential to the very existence of spirit. From the reasoning of the Apostle, we know that it is not. He says:

"For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For, in this we groan, earnestly desiring to be clothed

upon with our house which is from heaven, if so be, that being clothed, we shall not be found naked. For, we, that are in this tabernacle, do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."

Here is one of the most instructive passages in the Bible; and nothing to be compared with it, can be found in all the volumes of natural science ever written. The Apostle shows that when the old fleshly tabernacle is dissolved, or when the soul leaves it, it would be in a state of nakedness, if there were not immediate provision made for *another body*, or another covering, with which it is clothed upon, so that it is not left in a state of nakedness. And this, let us bear in mind, is during the intermediate state, which elapses between death and the resurrection. This garment or covering is to be worn by the soul, during that interval. It is, if we may say so, a *substitute* for the resurrection-body, until the resurrection shall take place, in the last day, as explained in the preceding chapter.

So then, we are taught, that when we shall drop this heavy, burdensome body, in which we have so long groaned, into the grave, there to corrupt till the resurrection, we shall, in the meantime, be furnished with a *heavenly* body—an ethereal body; in which we shall not groan—which shall not gravitate, and hold us down to earth, but in which, radiant and gloriously adorned, we shall be prepared to soar away to the home above. Thus arrayed in heavenly bodies, no matter how ethereal or glorious they may be, it is reasonable and natural to believe that they will oc-

cupy space, and, therefore, we conclude that heaven must be a place, as well as a state or condition.

2. A chief element in the future bliss of the redeemed, will be the holiness of heaven, and of the society of which they are to form a part. The communion of the heavenly world is to be composed of all pure and holy beings, who will be united together, and bound to the throne of God, by the same bond of love. This is the reason that, as we understand, Charity or love is called the greatest of the Christian graces. It is to survive, when faith and hope shall be swallowed up. It is to live, and will only be consummated in heaven. It will be known in heaven that "God is love," as it was never before understood, when the redeemed shall bathe in the ocean of His love forever, and every heart shall be bound to every other heart, by the same bond.

3. Another element in the joy of heaven will be the perpetual advancement in the knowledge of God, and of His works and ways which shall be made by the redeemed, as long as the cycles of eternity shall revolve. We know how essential knowledge is to a rational being, in any state. In the present state, all our knowledge is imperfect—all mixed with error. "Now we know in part," Paul says, "but then we shall know even as we are known." All this imperfect knowledge is to pass away; and then, that which is perfect shall come, when we shall know even as we are known. "Now, I see through a glass darkly," he further says, "but then face to face."

What is here affirmed by the Apostle, does not imply absolute perfection of knowledge; for that would

be omniscience; and there is none perfect in knowledge, in this sense, but God. He only is omniscient, knowing all things. But what we shall know in heaven, we shall know without error or mistake. How different will be the state of our knowledge from what it is in this world. Human knowledge is so mixed up with error, and doubt, and uncertainty, that the wisest of men can never tell where to draw the line of demarcation between what is true, and what is false; between what is right, and what is wrong, even in matters of the most vital importance, that concern their interest for time and eternity. It is said that "to err is human." And who can doubt the universal truth of the maxim, when we observe that in matters of science, medicine, divinity, civil jurisprudence, and philosophy, those who are esteemed learned and wise, oppose one another; and that even the same men, often change their views, casting aside systems, which they had regarded as the very embodiment of all truth in philosophy, in theology, and in politics, and substituting for them other systems, which will probably be just as short lived as those which they had abandoned. This is the common experience, and it shows that there is no knowledge which we can count on, with certainty, except that which has come to us by a revelation, directly or indirectly, from God. The knowledge that is contained in the Bible, never changes, and never gives place to other systems of knowledge, because it is absolute truth.

There is something truly inspiring, and elevating in the thought, that we, who are so fallible here that we

are liable to err at every step we take, and never know when we are standing on sure ground, are to rise up to a destiny, where we shall be absolutely infallible—where there will be no limit to progress in knowledge, and where every step taken will be free from uncertainty, without any supposition, conjecture, or theory about it.

Does any one ask, how it will be possible, thus to advance in knowledge forever, without the possibility of exhausting all the stores of knowledge, and becoming, like God at last, omniscient? To this it may be a sufficient answer to say, first, that there are themes of knowledge which are, in themselves, infinite and inexhaustible, such as redemption, the doctrine of the Trinity, the Godhead, etc.; and, secondly, that the fields of knowledge are boundless, and will be ever enlarging as the mind progresses in knowledge; therefore, finite minds may expatiate in them forever without ever arriving at any limit. It is not too much to say that a finite being may rise, and grow toward the similitude of the likeness of God eternally, without the possibility of becoming a God, or equal to God.

Should we attempt just a little, to develop this thought, how it would swell this volume. But this we cannot do here. However, to give just a faint conception of what we mean, let it suffice to say that the history of redemption, will be entered on anew, and continued by all the saints when they get home to glory. Adam, who lived 930 years from the creation, would be able to relate a thousand things that would interest every celestial inhabitant. And in the

company of Abel, Enoch, and Noah, we should learn many facts in the history of redemption, and of creation, and Providence, in respect to the old world, concerning which Moses said nothing, or only gave us, here and there, an obscure hint, just enough to answer our present necessities, and to awaken the desire to know more; which desire will be fully gratified when we get home, and are set down with Abraham, Isaac, and Jacob in the kingdom of God.

Aye, it will be something in the cup of salvation to be associated with such spirits as Abraham, Isaac, and Jacob, and Daniel, and Isaiah, and David, and John, and Peter, and Paul, and to rehearse with them, on the flowery mount above, the story of redemption.

4. The inhabitants of heaven are to be without sin. As we have seen, all sin has been banished to the other world; as it is written: "There shall, in no wise, enter into it, any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life."

When we reflect on what sin is, in itself, and that it changed this earth, once a paradise, into a vast penitentiary; and that it dug the pit of eternal woe, and has even turned angels into fiends, it will not seem a very light consideration, that heaven is a place, where no sin can ever enter; where all the inhabitants are clothed in white, the emblem of their perfect and everlasting holiness. And if sin shall never enter there, of course, there will be no more curse; for "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain; for the former things are passed away."

In that world of light, and joy, and peace, the beauty of holiness will be conspicuously displayed—the glory of which wicked men and devils never had any perception, and which the saints in this present world could only imperfectly appreciate. But it is the radiant beauty of holiness that will constitute the bliss of heaven, and lend an additional lustre to its brightest glories.

5. Heaven is a place of rest. "There remaineth, therefore, a rest for the people of God." Jesus said: "Come unto me, all ye that labor and are heavy laden, and I will give you rest; take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls." "And I heard a voice from heaven, saying unto me, write, blessed are the dead, which die in the Lord; yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Yes, heaven will be a place of rest. There "the wicked cease from troubling, and the weary are at rest."

To a laboring man, it is said, that "rest is sweet." But one who has never labored—never known what it was to be weary and toil-worn, is not in a condition to enjoy the sweetness of rest. Therefore, the saints are not to have their rest in this world. Their rest is in heaven. And in order to have the greater appreciation and enjoyment of that rest, they should know what it is to be weary and toil-worn in the Master's service—should know what it is to be afflicted, poor, and despised—to be persecuted for righteousness' sake—to endure hardness as a good soldier of Christ—to be in deep tribulation for the truth's sake; for it

is thus they will acquire a relish for the rest above. Unless they have some experience of these things, they could form no part of that company, concerning whom it is said, "these are they who came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

We do not imagine that sinless angels who were never in tribulation, toil, and distress, will have the same appreciation of the glorious rest of heaven, as the soldiers of the Cross, like Peter and Paul, who were worn out with toiling, and fighting, and finally laid down their lives in the cause of Jesus. They can enjoy the rest, when they enter into it. They will appreciate the crown of glory, when it shall be placed on their brow. They who were never sick, are not in a condition to know the meaning of the word health. Neither can they who were never away from home, appreciate the pleasures of home, like those who have been long absent, among strangers, till they had become heart-sick, and home-sick. Aye, there is a use for all the severe discipline, through which the saints are made to pass in this vale of tears. Every bitter shall have its sweet—there will be "beauty for ashes," "the oil of joy for mourning." And there may be something more than poetry, in the beautiful conception of Watts:

> "There, on a green and flowery mount,
> Our weary souls shall sit;
> And with transporting joy recount,
> The labors of our feet."

6. The employments of the heavenly state, are to constitute another essential ingredient in the bliss of

heaven. For, though heaven is a place of rest, as we have just seen, it is not a place of indolent ease or idleness. We do not believe that the saints would be perfectly happy even in heaven, if they had nothing at all to do. It seems to be essential to the very nature of the soul to be *active*.

Adam was appointed to dress and to keep the garden of Eden. Jesus said: "My Father worketh hitherto, and I work." The holy angels are never idle. We believe they are ever actively employed in God's service. One part of their service is to minister to them who are heirs of salvation. And, doubtless, they feel that they are honored by the service, and rejoice in it. When Paul was converted, his first word was, "Lord, what wilt thou have me to do?" This shows the nature and the promptings of a Christian spirit. And we can hardly believe that when Paul—that earnest and ardent soldier of Christ, laid down, finally, the weapons of his warfare, and went up to receive his crown, he would have been content, after a long life of such active service, to sit down on one of the flowery mounts above, in a state of utter rest or inactivity, with nothing more to occupy his active powers forever. Unless those powers were destroyed or annihilated, he would still want scope for their exercise, in some way, for the glory of the Redeemer. And would there be no way, in which he could put forth all the energies of his greatly improved and expanded faculties?

That heaven is not a place of inactive ease and idleness, is evident from several considerations.

1. And first, every passage which alludes to the

future state of the blest, in some way, directly or indirectly, represents them, as being actively employed in praising or serving God. Thus, as in a passage quoted on another occasion, we see the host of the redeemed standing "before the throne of God, and before the Lamb, clothed with white robes, and palms in their hands." But are they doing nothing? John says, "they cried with a *loud voice*"—no feeble notes, no faint praise—"with a loud voice, saying, salvation to our God which sitteth upon the throne, and unto the Lamb." And a little farther along, in the same chapter, he says, "therefore are they before the throne of God, and serve Him day and night in His temple." They are united in that service; and it never ceases day nor night; and to it they consecrate all their powers. But it is a service that never tires; in which the worshippers never grow wearied.

2. Another consideration which has already been alluded to, showing that the glorified saints will ever have their active mental powers vigorously exercised in the service of God, is the fact, that they will desire to grow in knowledge, and that they will rise from one degree to another in the knowledge of God and of His works, through all eternity. And as one star differeth from another star in glory, so, as they increase in knowledge, their capacities for happiness will be enlarged, and, in this sense, they will be more and more like God.

An ordinary Christian dying now, and going home to heaven, in respect to his attainments, and especially his knowledge, would not be the equal of David or Paul, who, in addition to the attainments which they

made in the flesh, have been advancing in knowledge ever since they went from earth to heaven. Of course, he would be like them in respect to their happiness, and their robes of glory—he would see them, and converse with them—but in respect to their attainments, he would be no more their equal, than Sir Isaac Newton when a little boy gathering up pebbles at the seashore, was the equal of Sir Isaac Newton, when he had scaled the heights of science.

3. There is still another consideration that further strengthens us in the belief that the saints in glory are not to spend their eternity of bliss, in a state of idle leisure and inactivity, and it is found in the assurances given us in Scripture, that they are to be honored by the Captain of their salvation with *posts of trust and honor*, in His universal dominion. It is probable that the saints are to be exalted to a position, above every rank and order of created beings. There are various passages that seem to convey this meaning, and which cannot well be understood in any other sense. In the first of Revelation, they are described as praising God, and saying: "But unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father."

Now if they are to be kings and priests, we conclude that there must be stations, corresponding to these names, which they are to occupy. They cannot be empty-sounding titles. Jesus does not mock His people, by the promise of any false or fictitious honors in His kingdom.

In another place it is written, "To him that over-

cometh, will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne." Now, what can we understand by this? It is something in the future—a promise to be fulfilled in the hereafter. Jesus did not sit down on His throne till He had conquered—till He had risen from the grave, and ascended up on high. And His people have no crowns in this world—they are to be crowned, and to reign hereafter. Paul exclaimed, "I have fought a good fight; I have kept the faith, henceforth there is laid up for me a crown, which the Lord, the righteous Judge, shall give me in that day, and not to me only, but to all them who love His appearing." And there is another promise: "Be thou faithful unto death, and I will give thee a crown."

The sum of the matter, then, is that the saints are to be kings under Christ, for this is the title given them. They are to wear crowns, for this is promised; and they are to reign with Christ and to sit down with Him in the throne of His kingdom. Now all this would be strange language to be used in the Scriptures, if it were entirely without meaning. Can we believe that Jesus would hold out such prospects and hopes to His people, merely to delude and disappoint them? No, the expressions we have quoted, have a wonderful significance, which we cannot, at present, comprehend. He hath ordained to confer honors on His people, to which angels and archangels were never appointed. They are the kings and the priests unto God, which the angels are never said to be. They are to be vicegerents and vice-kings under Him, who is styled the "King of kings, and Lord of lords."

They are to have something to do, in the management of the universal kingdom.

But the service in which they are to be employed hereafter, will not, like the service required in this life, involve pain, suffering and weariness; but it will be the crowning portion in the cup of their eternal joy. We will not attempt to develope this thought, in the present chapter. It is one that is infinite in its proportions, grand and sublime beyond mortal conception. We shall try in the next and closing chapter to give a dim shadowing forth of that greatest of all thoughts, that ever entered even the Infinite Mind; just so far as Revelation has given us a little hint thereof, and as much as we are able to receive in this imperfect state. For the present, let us be content with the assurance—that "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which He hath prepared for them that love Him."

CHAPTER X.

The Consummation of All Things.

The mystery of God—"THE INTENT"—"Manifold Wisdom," "Abundant Grace"—To be made known—Principalities and powers—Sinless worlds—Only two revolted worlds—No knowledge of Grace under absolute physical law—This knowledge revealed—The glad tidings—Millions of worlds—The distinction conferred on our earth—Jesus never died but once—Thus the Grace was manifested—Angels, as ministering spirits—Minister only to the heirs of salvation—Future distinction of the Redeemed—They make the salvation known in other worlds—Their special qualifications—They will be Christ's coronated heroes—Vicegerents under the King of kings—Anthem of all worlds—Perfect glory—Profane babblings of human philosophers—Extracts—Philosophy of the Bible—Only two out of millions—Incidental evil—God's justice vindicated—The Church, the Lamb's wife—This earth the birthplace—The City of God, New Jerusalem, in which He will dwell forever—Conclusion—An Invocation.

THE author feels that some sort of apology may be due for even seeming to venture upon a theme, under which the mind of the great apostle, the grandest of all men since the Man of men lived, seemed to labor and to be almost at a loss for words, to give fit utterance to the wonderful conceptions that weighed down his mind, saying:

"That I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which, from the beginning of the world, hath been hid in God, who created all things by Jesus Christ; to the intent that

now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord."

The passage is similar to another that is found in Second Corinthians, and one is explanatory of the other:

"*For all things are for your sake, that the abundant grace might, through the thanksgivings of many, redound to the glory of God.*"

"All things are for your sake," means that all things were created by Christ Jesus for the sake of the church, to the intent, that, the abundant Grace—redemption—might, through the thanksgivings of many, saved by the blood of Christ, redound to the glory of God—in other words, that the manifold or incomprehensible wisdom of God, might be made known, according to His Eternal purpose.

This is the proposition, in general terms, contained in the words of the apostle. It is an expression of the grandest truth, the light of which ever dawned on a finite intellect. Let us try to analyze the thought, that, looking at it in detail, we may partially comprehend it, and thereby make some profitable advancement in the knowledge of God.

I. In the first place, then, let it be observed, that, God had a purpose—an "*intent*"—an "*eternal purpose*"—as the apostle speaks of it, in the creation of the "heavenly places," and in peopling them with such a countless order of intelligent existences, called angels, spirits, principalities, powers, etc. That pur-

pose must have been one that was worthy of God. Paul tells us that it was to make known His own glory —His "abundant Grace"—His "manifold wisdom in Christ." But in making known His glory, it was necessary to reveal Himself—that is, to display His perfections—His glorious holiness, His justice, and His mercy as well as His wisdom and power.

In the preparation of these volumes, which have so long engaged the attention of the author, he has indicated, and as he thinks, has proved, that without a moral government, God could not have displayed His moral perfections. There is no human philosophy that can discover any way, by which knowledge of any kind can be acquired by created intellects, except by experience, or by revelation. This was shown in Part II., Chapter IV.

II. In making a full revelation of Himself—that is, in making known His "abundant Grace"—"His manifold wisdom according to the Eternal purpose which He purposed in Christ Jesus," God wrought out the greatest amount of good that was possible to the created and intelligent universe. Knowledge is the food of the soul. That is a point that has been sufficiently insisted on. And as we have seen, the knowledge of God is the highest kind of knowledge, and the knowledge of His moral perfections far more excellent than that of His physical or natural attributes. And so, it may be logically and properly affirmed that God was bound—that is, morally bound—bound by His own moral nature, to make a full display of His perfections, as this was essential to His own glory, and to the highest good of the creature. But

to whom could He make such a display of His glory?

III. This question brings us upon the threshold of a vast theme that is of a nature, certainly to interest every devout and inquiring mind. Paul tells us that God "created all things by Jesus Christ, to the intent that now unto the principalities and powers in heavenly places might be known"—or understood—"by the church"—or through the church as the medium—"the manifold wisdom of God." In this sentence, almost every word has an infinite significance and importance. What is meant by the principalities and powers in heavenly places?

By comparing Scripture with Scripture, we are led to the conclusion, that these terms signify various and high orders of intelligent beings, that people the innumerable worlds, called "heavenly places," that fill the expanse of the heavens. The Scriptures tell us of holy angels—and of the angels that kept not their first estate, but were cast down in chains of darkness. We read about legions of good angels, and also of "legions of devils." In this present world, we know that there are saints and sinners who are intelligent beings, and also an infinite multitude of inferior creatures, of higher and lower orders.

Reasoning from analogy, we feel justified in saying that the countless, beautiful worlds which God hath made, and which He guides in their orbits, are full of joyful life. This earth—the air, the land, the water, all teem with life. And it would not be in accordance with what we know of the ways of God, to believe that all other worlds are tenantless—that they were created

for no other purpose but to garnish our heavens at night. Analogy requires us to believe that they abound with inhabitants, many of whom may be equal intellectually, if not superior to man.

There is hardly a reasonable doubt, that many of them are endowed with high powers and noble instincts, and that they perfectly obey the laws of their physical nature, without the possibility of any departure therefrom, in the same sense that Adam and Eve were governed before the moral system was introduced—living without sin or the possibility of sin, in their original and created innocence—loving and serving the Father supreme, just because it is their nature to do so—subsisting on the spontaneous and abundant productions of the beautiful globes prepared as their perpetual habitations, as Adam and his children would have reigned on this earth, if there had been no curse—having no knowledge of sin, and, therefore, none of holiness, nor of reward and punishment—endowed with high intellectual powers, and able to explore the realms of physical science, but having no ideas of anything included in the realm of moral science—rejoicing in the love of one another, and in the love of the Divine Father, but having no need of a Saviour, and, therefore, no knowledge of "the abundant grace," and of "the manifold wisdom of God in Christ."

We have no knowledge, by Revelation or otherwise, that sin ever invaded any, except two, of the unnumbered provinces which constitute the material empire of Jehovah, namely: this earth on which we dwell, and that spiritual realm originally de-

signed, and prepared as the abode of the angelic hosts.

We know how sin entered into this world, and what the result was. We do not know how sin entered heaven; but the Scriptures are clear, as to the fact, that a part of the angels fell by transgression; and that others maintained their integrity, and stood firm in their allegiance to God; and that as to those who fell, no salvation was provided for them; but that those who persisted in their integrity have been confirmed in their holiness.

There may be other habitable worlds in existence, that God took out from under the operation of physical rule, and placed under a moral system; but we have no positive knowledge of any except the two now named. And there is not one iota of proof, that can be drawn from analogy, reason, or Scripture, that any other world ever revolted from God, or ever experienced the effects of sin. No matter to what extent they multiply "the heavenly places," we must believe that they are sinless worlds, inhabited by intelligent and happy beings, order above order, and rank above rank.

They may have, it is true, only a limited knowledge of the Creator. But, to the extent of that knowledge, they worship Him supremely. God has kept them waiting till the fulness of time, when He would give them a more full revelation of Himself—when He would communicate to them the knowledge of His "abundant grace," and of His "manifold wisdom" in the salvation of sinners, not by the actual experience of sin, and of its fearful consequences, but by direct

revelation through the ministry of angels, who, having a perfect knowledge thereof, could make known to them the mystery of the Cross, and of the redemption which Jesus the Son of God wrought through His blood on Calvary, on the theatre of that revolted world, known among the planetary worlds as the earth.

Let us conceive such a world as we have supposed —peopled with happy beings in a state of conscious innocence—having no experience of death or any of the effects of sin—having no knowledge of grace nor of salvation, but revelling in the bounties of the material creation, and basking in the radiance and light of God's material goodness to them, without any perception of that brighter light that emanates from the sun of righteousness. If we could imagine such a world, may we not believe that he would be a welcome visitant, who should be sent to them from this earth, or direct from the throne of God, to make known the love of God to a ruined and apostate world, in giving His "only begotten Son that whosoever believeth in Him should not perish but have everlasting life."

On receiving such a revelation, the first emotion might be a momentary feeling of incredulity—this would probably be succeeded by a feeling of wonder —and this would be followed with joy—and then, there would be a burst of praise. They would hardly be able to believe the news at first, till properly authenticated—then they would be filled with wonder at such love—then they would be transported with rapturous joy at the discovery that the great Creator,

whom they worshipped and adored for His goodness and wisdom, was a God of such boundless love as they had never conceived of—and this would lead to higher strains of praise than any ever before heard, going up from all the temples of that sinless world. And thus, though they had always been blest because free from sin, this glad tidings would be an addition to their cup of bliss, and almost make it to overflow. And, if such a revelation of "the abundant grace" of God would so greatly enhance the joy of their existence, may we not believe that, as Paul says, God must have purposed this result from eternity?

But, as we have seen, analogy shows that there are more than one or two habitable globes in existence. Paul speaks of a plurality, when he makes mention of "the heavenly places"—and philosophers reckon the habitable worlds by millions. And what God would do for the joy and happiness of one world, we must suppose, that He would be willing to do for all. If, then, there are a million or a thousand million of those "heavenly places," all alike peopled by sinless and happy hosts—the principalities and powers—He could just as easily make known His abundant grace in Christ to all, as to one.

IV. In the consideration just advanced, there is evidence that the death of Christ was designed to take effect, not on the inhabitants of this earth alone, but the inhabitants of all worlds. It is the medium through which alone, the mercy—the abundant grace of God, is made manifest. It could never have been known, if Jesus had never died!

Therefore, Jesus died once—but only once, that the

universe of intelligent beings might have a full and true knowledge of God, in all the glorious perfections of His nature. I affirm the proposition, that, this knowledge could never have been the inheritance of any finite intelligence in the universe, if there had been no atonement for sin ordained and provided.

This knowledge did not come by the fall of the rebel angels, for there was no abundant grace exhibited in their case. And if God had pardoned the rebel angels without any satisfaction, that would have been a sacrifice of law and justice, and there would have been no abundant grace in a pardon like that. "The abundant grace"—the love consisted in maintaining the law of holiness, by giving His Son to suffer its penalty in the place of the guilty. This idea has been fully brought out in another part of this work.

Therefore, there was a necessity, as God is love, that Christ should suffer the penalty of death for sinners on the theatre of some globe, that the universe might have a full exhibition of God's character, as a God of grace. But it was not necessary that He should taste of death more than once. He never died but once; and that was when He died on Calvary. Though there may be millions or billions of worlds in existence, the inhabitants of no other globe ever witnessed the death of the Son of God. And further, we do not, and we cannot conceive that sin ever invaded any other province, except the two before specified; or, that there was a necessity for Christ to die for sinners on any other globe.

Why it was that the eternal Father selected this

earth, so insignificant in comparison with many other worlds, to be the theatre of the most momentous and solemn event that ever transpired in any world, He only can know; for He might have selected any other world as well. And if it had pleased Him to select some other world as the theatre of redemption, then Adam and his numerous offspring might have been revelling still, in all the material and carnal delights of a paradisaic world—free from sin and death, governed alone by laws of instinct and necessity, as materialists say that we are ruled—only without sin or any of the consequences of sin, to which we are now subject.

But if this had been the pleasure of the Supreme Father, then the tree of knowledge of Good and Evil, must have grown on some other earth; and the curse of sin would have fallen on that earth,—and there would have been a Calvary there—and Jesus would have died there to make an atonement, that the "abundant Grace" of God might be known—and then, we, the children of Adam, would have been kept waiting the fulness of time, till some angel or messenger should come from that world, to bring us a revelation of the mercy of God, showing that He could so love an apostate and ruined world, that He "gave His only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life."

But instead of waiting for a revelation to be brought from some other and distant world, the tragedy of Redemption is enacted on the theatre of our earth; and the knowledge of the scheme of God's boundless love developed here, is to be perpetuated and to be

conveyed by messengers from this world, as we are led by the words of Paul to believe, to the inhabitants of millions of other worlds. This brings us directly to the question, by whom is the knowledge of "the abundant Grace" to be published, or made "known to the principalities and powers in heavenly places?"

V. The Scriptures show, clearly, that it is a part of the economy of God's system of government, to employ various instrumentalities, and second causes, in the furtherance of His designs. Thus, He sends His angels on missions to our world, to carry out designs which doubtless He could accomplish without their agency. The Bible is full of accounts concerning their visits, and the nature of the visits on which they are sent. No saint can doubt or disbelieve these accounts. Some of them may seem miraculous, or of the nature of supernatural events, as doubtless they were; as when an angel walked in the fiery furnace with the three servants of God; or again, when an angel kept Daniel in safety when cast into the den of lions; or lastly, when an angel was sent to bring Peter out of his prison.

But on the authority of the Word, we are justified in the belief that there is a ministry of angels, which is not to be regarded as specially miraculous, but which is common to the children of God, or which, at least, is rendered to all who shall be the heirs of salvation. Jesus said, that, when Lazarus died, he was carried by the angels to Abraham's bosom; implying that they are ministering spirits who had waited on him, and strengthened him, as, perhaps, they strengthened Jesus in His agony in Gethsemane; and then,

were ready at his decease, to bear his soul on their pinions home to the Paradise above. Jesus did not by this, intend to teach that Lazarus had any special or peculiar favor conferred on him. The lesson conveyed by His words, is, that every child of God, even though he be as poor and afflicted as Lazarus was, should even count it a joy to suffer for the name of Christ, since he is so honored of God, and has angels to minister to him.

What does Paul say on this subject? "And of the angels He saith, Who maketh His angels spirits; and His ministers a flame of fire." And again, "Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?" Christ said, concerning little children, "Verily, I say unto you, that, in heaven their angels do always behold the face of my Father who is in heaven."

There are some weak Christians who can hardly believe these things true. They have great reason to pray for an increase of their faith. Why should they doubt, when they read of what God hath done, and what He intends to do for His church? "*All things are* yours"—this is said concerning the church—"all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's."

The inference from all this is, that since it hath entered into the scheme of God's government to use the ministry of inferior beings in carrying out His glorious designs, and since, as we know from the Scriptures, He hath pursued this plan in conducting the affairs

of this world, there is no reason to conclude that He will not adhere to this policy of using the ministry of angels in reference to the affairs of other worlds. If His dominion is extended, including thousands and millions of worlds, many of which may be larger than this, analogy as well as the plain teachings of the Bible require us to believe, that messengers may be sent out from the eternal throne to any, or all, of these worlds, whenever the King of kings may have occasion to employ any of His ministers as vicegerents, in service of this kind.

But the impression on our mind from the words of Paul, leads us to say, that not the angels who had been created to minister to the heirs of salvation, are to be the ministers or vicegerents of God hereafter, to visit those other countless worlds, peopled by sinless inhabitants, in order to make known to them "the abundant Grace" of God; but that those heirs of salvation themselves who had been ministered unto by angels, after they have ceased to be heirs, and after they have been made kings and priests unto God, and have received their crowns and their commissions—that they, and not the angels, are to have the honor and the distinction of making known, and publishing in all those worlds, the manifold wisdom of God in Christ. We read of no other vicegerents — no other order of kings and priests under the King of kings, but the redeemed saints. They are to reign with Him, or to reign under Him.

The most literal construction that can be put on the words of Paul justifies, and even requires this conclusion. In what other sense can we understand

the phrase, "might be known by the church," to the principalities in heavenly places, except that the knowledge of this manifold wisdom, and abundant Grace in Christ, is to be communicated to the inhabitants of all those worlds, by the church—the heirs of salvation —those who had been redeemed? Every one saved by Grace, and who had washed his robes and made them white in the blood of the Lamb, will be a member of that church, called "the General assembly and Church of the First-born in heaven." It is *by them*, or *through them* as agents, that knowledge of *the abundant Grace* is to be published.

The expression—"might be known by the church" —has a twofold significance. The church is to be, both passively and actively, the medium through which the knowledge of Grace is to be made known in all worlds. And first, passively; because without a redeemed church, there would be no Grace, and no knowledge of Grace. The redeemed church is the very embodiment, or the outward expression of God's infinite Grace and Love in Christ. There are no other subjects of Grace but the members of the redeemed church. For that reason, doubtless, they are called His "*jewels*." The sinless angels are not subjects of Grace. The sinless inhabitants of those myriads of worlds floating in the immensity of space, and ruled by physical law, are not subjects of grace. Hence, the knowledge of "the abundant Grace" must be "*by the church*."

But it would be in vain that Christ died on Calvary, as far as the inhabitants of other worlds are concerned, if the story of the cross should never be

published, or made known among them. And this is to be done by the kings and the priests, whom Christ hath ordained to this work. This is the other important sense in which the words of the apostle are to be understood. The redeemed are to be, actively as well as passively, the medium through whom the wonderful and manifold wisdom is to be made known.

This is a great mission in store for the trophies of Grace. Wherever there is a bright, shining world that dots the map of God's boundless empire, peopled with intelligent and happy beings, there the story of Calvary is to be made known. And ransomed saints, having received their immortal crowns, and reigning under Christ, are to be the heralds to publish the tidings from world to world.

An important reason in support of this view, is the fact, that the redeemed saints alone will possess the requisite qualifications for acting the part of messengers or heralds, in making known the story of redemption to the principalities and powers in all the heavenly places. For, being themselves the monuments of grace, having on the blood-washed garments of salvation, and bearing in their persons the very marks of the Grace of God, they could speak of salvation and make known the abundant Grace, as neither sinless angels nor archangels could do. Does all this seem like a fiction or a dream?

Reader, thou mayest never have had thy thoughts called to this high theme,—but ask thyself, what God made all those bright, shining habitable worlds for. Could there have been a higher end, or one more

worthy of God, than that given by Paul—"who created all things by Jesus Christ; to the intent that now unto the principalities and powers in heavenly places might be known by the church, the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord." "Unto Him be glory in the church by Christ Jesus throughout all ages, and in all worlds."

VI. Let us now briefly contemplate the exaltation, or the preferments awaiting the redeemed of God. If we have given the right interpretation to the words of Scripture, we must believe that there are peculiar honors and dignities in reserve, for the ransomed sons and daughters of God. In a previous chapter, our attention was called to the vision of John, in which he beheld the hosts of God above, in the order in which they worship about the throne, and heard their ascriptions, in which the ransomed hosts seemed to occupy a place in front of the angels, or higher both in their apparel, and in the nature of their worship.

Now we have a view of them in their redeemed and triumphant state, going forth as kings and priests, with commissions from the King of kings, speeding their way on the wings of light and love, to those distant stars and planets made and ruled by Him, some of which are now scarcely visible even with the help of a telescope—going to those distant worlds, as vicegerents and plenipotentiaries of King Jesus—and on what errand? to make known to the principalities and powers,—to all the holy and intelligent inhabitants of those celestial worlds, "*the abundant* Grace"—to tell them the story of the Cross—to carry the proclama-

tion which they had never heard before, that "God is Love!"

They had ever known God to be great, and wise, and good; and they had worshipped Him accordingly. But they had known nothing of His moral perfections —nothing of His Grace—nothing of His infinite Love. But now, there comes a messenger from the throne —a radiant being clothed in the garments of salvation, bright and shining as the light, bringing a message of glad tidings, which shall spread joy among all the inhabitants of that world. And that messenger is Paul, or Peter, in their robes of light and salvation, and wearing their crowns. Or, perhaps, it is only the once poor, and humble, and afflicted Lazarus. It is no idle promise that Jesus holds out to the faithful; "To him that overcometh will I grant to sit down with me in my throne, even as I overcame and am set down with my Father in His throne."

VII. Now we are not to be charged with presumption, if we ask, what was the ultimate end to be developed in this wondrous scheme of redemption. Doubtless, that end has a double aspect, embracing both the glory of God and the highest possible good of the creature. These are so related that we may say, God could not manifest His glory without promoting the happiness of His intelligent creatures; and, also, intelligent creatures would scarcely have any capacity at all for happiness, without some knowledge of the glory of God. We do not, and we cannot affirm that the countless hosts of sinless beings, peopling the myriads of God's worlds, stand in need of an experimental knowledge of the grace

and love of God. Let us carefully guard against any such idea. But, not being under a moral dispensation, and having no knowledge of sin, they have no need of a Saviour. But when they shall learn in what way others sinned, and how they were saved by grace, this revealed knowledge will awaken new thoughts and emotions, and give them views of the character of God that will thrill them with joy and wonder. They will never, no! never listen with indifference to the story of Calvary! That story falls on many a listless human ear, and not a single emotion is awakened, and not a tear is shed. But it will not be so, when the same story shall be rehearsed to the white-winged ones inhabiting those distant spheres.

Suppose that one of the redeemed has received his commission from King Jesus, as an innumerable multitude are to be thus commissioned, and shall speed his way on the wings of the morning light, with a rainbow of love encircling his brow, to one of those beautiful worlds enlightened by Sirius, or some other distant star, to tell the inhabitants of the love of Jesus, as exhibited in His death on the Cross, and can we believe that such news would fall upon listless ears? They had never known anything of the nature of sin, but had always loved and served God; and if they could comprehend that story of Calvary, it would be the most wonderful tidings that ever fell on their ears—and the news would go from one to another till every one should catch the sound; and there would go up, as in the angel's song, one universal burst of praise, "Glory to God in the highest!"

The fundamental truth in the whole scheme is, that "God is love." There is no system of religion in the world that recognizes this first principle, but Christianity. And Christianity is the scheme that was devised by God himself, to develop this truth that "*God is love*," to the glory of His name, and the highest good of the created universe. God must have been infinitely pleased when the angels first proclaimed the glad tidings of great joy, which should be to all people. And when that choral song, then first begun, shall be sung and echoed in every heavenly place, on every habitable globe in the mighty universe, swelling up from every heart as it shall be thrilled with the news, that Jesus died on the Cross—that the Lamb was slain on Calvary to save lost sinners, till all the worlds shall learn the news, and join in the chorus, "Glory to God in the highest," we must believe that God will be infinitely pleased with the song, and that He will be glorified, because His Son is thus honored. And His chosen warriors who fought and died in His cause—His coronated heroes who participated in His triumphs, will be the chosen messengers, to make known His glory in the distant spheres, till there shall be one general jubilee of praise swelling up to God, from one end of the universe to the other—something, perhaps, like that which John heard in his visions, saying:

"And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders; and the number of them was ten thousand times ten thousand and thousands of thousands; saying, with a loud voice, worthy is the Lamb that

was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them heard I, saying, blessing and honor, and glory be unto Him which sitteth upon the throne, and unto the Lamb forever and ever. And the four beasts said, Amen."

And would not this be the perfection of glory? Here we see the consummation of that purpose of wisdom and grace, which God from eternity purposed in Christ, and which it has been our aim, in these volumes, to develop—a glorious universe, at last rejoicing in the love of God, and with one voice praising Him for His "abundant grace." Can science or philosophy offer anything in comparison with this? Can they find, in creation, a plan, a motive, or a design worthy the Infinite Creator? Hear what a Christian scientist has to say:

"Without question, we yield to nature, precedence in the order of time. Nature was before man. Through immeasurable æons, the processus of her phenomena, in all their varied beauty, sublimity and terror, had moved on with no human spectator to observe them. The upheaval of the continents; the slow subsiding of the seas; glaciers and icebergs; volcanic fires and steamy mists—hot, cold, moist, and dry, striving for mastery, 'o'er many a frozen, many a fiery Alps;' gigantic flora blooming and decaying; monsters of reptile and animal life, the spawn of chaos and night; all these had been, and had left their record upon the surface of the globe; inorganic nature, organic nature; life, vegetable, insect, animal —all had passed on and on through timeless epochs

of duration, without one trace of man."—*Dr. Thompson's Man in Genesis and Geology.*

The above was written by a doctor of divinity to harmonize the Bible with false science. And all these "immeasurable æons" and "timeless epochs"—these terrific revolutions—glaciers, icebergs, upheavals, subsidences, animal monsters, etc., the spawn of chaos and night—all came, and all had passed away before there was any trace of man. How can this be reconciled with Paul, that, in the beginning God created all things, "to the intent" that angels and men, and all created intelligences might know the glory of God through the redemption of the Church.

Perhaps, the writer of the above paragraph, held that God was not the author of the horrible state of things he describes. He speaks of nature, but he makes no mention of God. Old chaos and ancient night spawned their horrible spawn. "Nature was before man"—to nature we yield the precedence—inorganic nature—organic nature. What does he mean by nature? Did nature during those immeasurable æons, produce the upheavals, the glaciers, the terrific monsters, etc.? The writer could not have meant this, for he claimed to be a Christian. We are really grieved to find so many good men, carried away by their love of false science, and babbling all manner of nonsense.

Another preacher, converted to the evolution philosophy, wrote:

"The world is a great puzzle, even to men enlightened by Scripture, and the insoluble questions rise

like mountains on every side, from whatever standpoint a man looks out in this world, and mere human reason unaided, so far as I can guess or see, cannot make any consistent or coherent administration of affairs. I know not if it would be possible to prove the Divine benevolence, merely by that part of the world's history which we understand in the organization of matter, in the organization of life, in the bewildering forces that surround men on every side. In the stupendous cruelties, as we should regard them from our standpoint, men could scarcely reason out a benign Deity. The ancients—the heathen generally met the difficulty by multiplying gods, and giving some beneficence, and some malignity; and the history of affairs was the strife between the two. But we are not allowed that, and the problem of life is, how to solve the co-existence of all forms of selfishness, of cruelty, and of destroying; for we do not get rid of a difficulty by refusing to see it. When we look at the organization of life upon the globe, the first thing that meets the eye is, that the principle of destructiveness is the organizing principle."—*Beecher.*

The evolutionist from his standpoint, "*cannot reason out a benignant Deity.*" Of course not; and this method of reasoning is logically calculated to drive any man into atheism. John Stuart Mill acknowledged that it had this effect on him. And there are many atheists in our time, made so by the same logic. What a relief from this overcast, dark, and miserable scepticism, to turn to the philosophy of the Bible. It is there we obtain light. God created all things *good*—perfect. The blight of sin is, at present, resting upon this earth. This accounts for the *selfishness*, the *cruelty*, the *destructiveness*. But God reigns, and the consummation is to be glorious.

There are several important corollaries or logical sequences that naturally flow out of the great theme which has been discussed, on which we desire to fix attention before we close this chapter, and say our work is done.

1. And first, as viewed from this standpoint of God's "eternal purpose" in Christ, how limited is the amount of evil as compared with the good, in the universe of God—two revolted worlds, and only two, but millions that never apostatized, and never felt the blight of sin! The eternal purpose of God in Christ, as expounded by Paul, requires us to believe this. And we believe it—sincerely and devoutly believe it.

Reasoning from analogy we are forced to the conclusion, that, as astronomers assure us, the number of globes in existence is immense; and that they are as well fitted to be the abodes of life, as that on which we dwell. And why should we not believe the internal arrangements—the physical order, harmony, and beauty prevailing on the surface of those multiplied worlds to be as perfect as we know the great physical laws to be, that ever hold them in their orbits?

If we credit the Mosaic record, this world was most beautiful at first; and there was no sin, no death, no cruelty, no selfishness, no destructiveness among its inhabitants. "God saw every thing that He had made, and behold it was very good." And this is just what we should be led to expect of a good and "*benign Deity.*" And if God made man "upright," *in His own image*—if He made this world a beautiful and perfect world—and if He made every thing in it "very good," then, we must believe that He made all

the infinite worlds that may be in existence, with all that appertains to them, in the same way, *very good*.

Now if the Scriptures authorize the belief, that, in the midst of so vast an empire, there have been but two revolts—that sin has brought disorder, confusion, and death into two worlds only among the millions that dot and bespangle the heavens of God, then we may ask, can the pagan philosopher, can the atheist, or can the evolutionist show anything to compare with this?

In what way would they prove that all the other worlds, which they believe to exist, are not just as full of deformity, cruelty, and destructiveness as the world in which we live? Could nature, or whatever it may be which they seem to deify; or, could the principle of evolution work out more favorable results on other globes than it has done on our own earth? To ask is to answer the question. And the answer involves a thought that is absolutely terrific, from which we turn away with a sense of loathing and abhorrence.

The evil abounding in this world may, to us, seem great, because of our very limited views; but as viewed in reference to the created universe, it may be almost nothing, or as no more than a grain of sand compared to the globe. God might have planted that mystic "tree of the knowledge of good and evil," on some other earth, and that earth would have been the theatre of sin, and then we should have escaped the curse. But our earth had the honor of this distinction, and for this we say that we render ten thousand thanks. And this is suggestive of another important corollary.

2. The evil introduced into this world by the moral system brought in, through disobedience in eating the fruit of that forbidden tree, was incidental—while the good to accrue from it, will outweigh the evil by immeasurable degrees, and will redound to the glory of God, and the increased happiness and joy of the intelligent universe.

Death, it is true, was the penalty of transgression. But transgression was by the law, and death by sin; and through the entrance of death, grace came, and by grace a redeemed Church; and by a Church redeemed by the blood of the Lamb, glory to God; and through the manifestation of God's glory, the highest good possible to the universe of created intelligences. These are the links in the chain that, at present, binds the universe to the footstool of God, and not one of these links may be broken out of the chain.

The reasoning of Paul, that God "created all things by Jesus Christ"—all worlds, with all the creatures and all the furniture belonging to them—to the intent that His manifold wisdom in Christ—His love—His holiness—His saving mercy might be exhibited or made manifest to the higher orders of beings in all the heavenly places, carries with it the idea, that the universe is to be benefited by the death of Christ. And this idea again involves the thought that since the universe of created intelligences participates in the benefits of the death of Christ on Calvary, there was no necessity of His dying more than once.

The Son of God died for sinners, in the sense that He made an expiation for the guilt of their sins, and redeemed them to God by His blood. But He died

for the sinless inhabitants of other worlds, to the intent that "the abundant Grace," or the "manifold wisdom" of God, might be made manifest unto them, that they might know God more perfectly, and worship Him in higher strains than would have been possible without any such manifestation.

This manifestation of the glory of God is to be made hereafter, as we have before explained, through or by the ministry of the redeemed saints. What sanctified Christian heart does not exult in the prospect of being one of the vicegerents of Jesus, for making the tour of distant worlds, "to make known the exceeding riches of His Grace, in the ages to come!"

3. Another corollary from the system of doctrine herein developed, may be stated thus: if only one sinner is lost through wilful apostacy or unbelief, to every thousand, or thousand million of souls, who are directly or indirectly blest through the redemption in Christ, there can never be any charge of injustice brought against the throne of God. There is not a devil in hell—there is not an apostate rebel against the grace of God, who will not be speechless.

We have no means, of course, for determining the relative proportions of the finally saved and lost. But when we take into consideration the fact that, probably, one-half the children of Adam die in infancy, who, as we believe, are all saved through Christ, and whose souls are just as valuable in the eye of God as the souls of adult persons, because we believe in the equality of souls; and also take into consideration this other important fact, that, during the millennial age, when nearly if not quite all who shall be born

on the earth, will be trained up, and will live and die as Christians, we are furnished with substantial data from which to draw the conclusion, that the relative numbers of those who will be finally lost, may be small as compared with those who shall be saved.

But these numbers, vast though they may be, dwindle almost to nothing as compared with the millions of millions, and billions of billions of beautiful and bright inhabitants, dwelling in all those *heavenly places* that fill the starry heavens, who are to be mediately blest, and to have a richer, fuller cup of joy placed to their lips, through the redemption of Christ.

The number of the lost may not, at last, bear any greater proportion to the whole number who shall be benefited by the scheme of redemption, than the number of those erratic wanderers called comets, bears to the fixed stars which are numbered by millions, and always revolve in their proper orbits, while the former only number a few scores or hundreds, that seem like lost stars having been struck out of their proper spheres, and emitting only an uncertain and fiery glare.

There will be barely enough lost to show the deformity of sin, and the justice of God in the punishment thereof; and by this display, the Beauty of Holiness, by contrast, will shine all the brighter in the eyes of the ransomed hosts.

Free-will was a peculiar gift, conferred only on Adam's race, and the Elect angels. It was the very image of God. All other created beings in heaven above, on the earth beneath, and under the earth, are governed by absolute law. These, of course, are

inferior, not intellectually it may be, but in their physical state, as it is a fixed state—whereas those endowed with freedom of will, might fall from their state, or rise to a higher condition, the contingency depending on an act of their own free-will. But falling thus, their fall becomes their crime, wherefore, they will be compelled eternally to say, *Amen* to the justice of the sentence, by which they are banished from the holy presence of God.

The place of their everlasting banishment, usually spoken of as *hell*, in the Scriptures, will be an eternal monument erected somewhere on the remote outskirts of creation, to the praise of the Divine Justice. But all the rest of the unnumbered worlds will be full of love, and light, and joy; and vocal with the praises of God and of the Lamb, for His abounding grace.

4. Another inference from the great theme which has been discussed, that gives us joy, however it may affect infidel minds, has respect to the preference given to our material earth, when it was selected as the theatre on which to enact the tragedy of Calvary. When we reflect that it was the Son of God who died there, to accomplish redemption, and thus prove to the universe that "GOD IS LOVE;" and also, that He only died *once*, and that He is never to repeat that tragedy on the theatre of any other globe, we have reason to think that our earth was peculiarly favored.

What if this distinction did necessitate a *moral constitution*, and the existence in Eden of that mystic tree, by the fruit of which came the curse, that, for ages and centuries, seemed to derange all things, sowing the seeds of disorder, confusion and death, and even

turning professed philosophers into fools, what of that? —the redeemed church was constituted—was born on this earth—and that church is "the Bride"—"the Lamb's wife."

That church is New Jerusalem—"the city"—"the habitation of God," in which He is to dwell, and have His throne forever. That church has been growing from the death of Abel, the first martyr, or the first polished stone set in that temple of grace; and it is to grow till the last one of God's jewels, which He is gathering, shall be made up, and all set to shine forever and ever, in the crown of the King of kings. And as we reflect that God formed the universe for the sake of this church, and for the express purpose of preparing it as a bride for the Lamb, we must say that it is no small distinction that our earth was made the birthplace of that Bride, when there were so many other worlds that might have been chosen to this honor. And this is suggestive of another corollary, the last we shall state as flowing out of the theme we have discussed.

5. God is to dwell in the midst of His church forever. It is to be the place of the throne. Naturalists cannot tell where the centre of universal gravity is. One of them has made a calculation on the subject, as follows:

"Behold, then, the power of God! Each solar system has a centre of gravity, around which all its members revolve, from the minutest to the mightiest of its worlds. If there were only a thousand or a million of such systems, then would the centre of gravity of each and every one of them revolve around the

common centre of all; and the whole component system, or system of systems, would be the universe.

"Or again, if there were a hundred, a thousand, or a million of these systems, they would revolve as one grand harmonious whole around a common centre of motion. Conceive this process to be continued, until the whole actual universe be, if possible, exhausted, and it will still be true that all worlds, and all systems, and systems of systems, revolve about a common centre of gravity. That common centre of the universe is, may we not suppose, God's throne—the seat of His omnipotence—and thence all worlds, and all systems, and all atoms move with equal ease, obedient to His touch."

This is the nearest approximation we have ever seen, towards ascertaining the centre of the universe, and the place of the throne; and we could not seriously object to the reasoning, if we could believe that God is a material being, or that His universe is wholly a material empire. But we think that it has a *moral aspect*, and in that light we must regard it. St. John gives altogether a more reliable account, when, in continuing his description of New Jerusalem, he says:

"And the city had no need of the sun, neither of the moon to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved, shall walk in the light of it: and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day; for there shall be no night there.

"And He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God,

and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations. And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and His servants shall serve Him; and they shall see His face, and His name shall be in their foreheads. And there shall be no night there; and they shall need no candle, neither light of the sun; for the Lord God giveth them light, and they shall reign forever and ever."

Is God indeed to be enthroned in the midst of His redeemed church! Then that must be the centre! Of course, the above is a highly figurative description. But it is the church in glory which is thus described, by the help of these brilliant metaphors. And God is said to have His abode in it, and to be the light thereof. Twice it is declared that the throne of God is in it.

We are not left in doubt as to the reasons why God must manifest His presence in the church, as He does nowhere else in the universe. It is there that His glory has been displayed—the glory of Grace! That glory can be seen nowhere else. "The glory of God doth lighten it." That glory is not any material effulgence. It is a moral effulgence—the beauty of holiness crowned with grace—the very perfection of glory, that some mortals have no conception of. The church is the repository of the grace and glory of God!

It was to this end that He expended so much pains on it—that He was willing to die for it—that He cleansed, and washed, and purified it even with His own blood, that it should be holy—a pure bride, with-

out spot, or wrinkle, or any such thing. This Bride was prepared by Him, and for Him, and adorned with grace and glory!

This is the church. And this is the grace God hath manifested unto the church. It was in His eye before anything else, even from everlasting. It was the church that was embraced in His love, in that eternal purpose in Christ before the world was. And this diminutive earth was predestined as the theatre to carry out that purpose, and exhibit that love! He passed by the other glorious worlds, and chose this insignificant earth. Never can the gratitude of the church find due utterance, in words, for such distinguishing love. Then let a silence more expressive than words, ever speak His praise in the depth of all hearts!

Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and shall be evermore. Amen.

AN INVOCATION.

Thou great I AM! Jehovah, Jah, alone!
One God—the Father, Son, and Holy Ghost;
Thou hearest prayer—O, hear thy servant now!
His task is done—the work thou gavest him,
Is finished—let him hear thy voice: "Well done!"
With tears, and toiling long, he sowed the seed;
Rejoicing, let him have a harvest home!
Has not the work, dear Lord, been done for thee?
And in thy name, and at thy bidding?
And now, when done, thy servant lays the gift,
A free will offering, at Jesus' feet,
As long ago, He made the living sacrifice,
It is not much, but all he has to give—
The mental toil, and travail of his life—
O, let the offering accepted be!
O, let a million copies circulate,

In all the land, and also other lands,
That men may know that thou art God alone!
Thou seest how they take thy name in vain,
And how they trample down the holy law!
How they pollute the Sabbaths of the Lord!
They stick out their lips, and vainly say,
Of him who saw thy glory in the Mount—
Moses—sublimest 'mong the sons of men—
That he knew not the things of which he wrote!
O, let the scales fall from their blinded eyes!
Let knowledge spread—let truth be known abroad;
Till all the earth shall own thee, God alone!
We trust the promise in the prophecy,
That all shall know thee in the latter day;
That He, styled King of kings—*the Son of man*,
Shall reign from sea to sea, o'er all the earth.
This is our joy, now, in the wilderness.
Thou, Mighty Angel of the Apocalypse,
Ordained to preach the Everlasting Gospel—
O speed thy flight through heaven, and loud proclaim,
The kingdoms of the world, are now become
The kingdoms of our Lord, and of His Christ!

AMEN.

THE END.

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